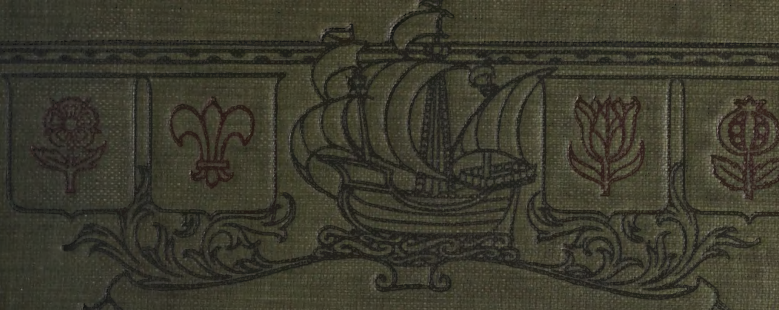


EUROPEAN BEGINNINGS OF AMERICAN HISTORY

ATKINSON

GINN AND COMPANY

No. 2309a.126

GIVEN BY
Ginn & Co.

THE BOYHOOD OF RALEIGH

After the painting by Sir John Everett Millais

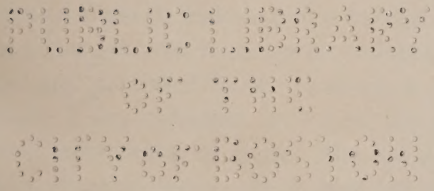
BOSTON PUBLIC LIBRARY

THE EUROPEAN BEGINNINGS OF AMERICAN HISTORY

AN INTRODUCTION TO THE HISTORY OF THE UNITED STATES, DESIGNED FOR GRAMMAR SCHOOLS

BY

ALICE M. ATKINSON



GINN AND COMPANY
BOSTON · NEW YORK · CHICAGO · LONDON

SCHOOL BOOK COLLECTION

COPYRIGHT, 1912, BY ALICE M. ATKINSON
ENTERED AT STATIONERS' HALL
ALL RIGHTS RESERVED

713.2

Ginn + Company
April 12, 1913.

PUBLIC LIBRARY
OF THE
CITY OF BOSTON

The Athenæum Press
GINN AND COMPANY · PROPRIETORS · BOSTON · U.S.A.

EDITOR'S PREFACE

This volume is designed for boys and girls twelve or thirteen years old. There is nothing in it, I trust, that they cannot understand and nothing that it is not important for them to know. I hope, too, that there is nothing in it which would not be regarded as true by modern historical students. The book has cost its author a great deal of honest and patient toil. She has not only read widely in standard treatises but has had constant recourse to the more fundamental sources. The volume was undertaken at the suggestion of my colleague, Professor Henry Johnson, and myself, at the time when the Committee of Eight of the American Historical Association were first plotting out their excellent course of study for the elementary schools. It fits in with their recommendations for the sixth grade, where, as they properly think, the pupil should be in a position to begin to make use of a regular textbook. While Miss Atkinson has followed a somewhat different plan from that finally adopted and published by the Committee she has produced a volume which, I am confident, will meet the needs which the Committee had most closely at heart. She has adopted the expedient of making English history the basis of her narrative, without, however, writing a history of England, except incidentally. England may, of course, be dealt with chiefly from the standpoint of its peculiarities, or, on the other hand, it may be regarded as a convenient mirror in which we can see successively reflected the whole development of the western world, from the old stone men of Kent with their fist hatchets to the discovery and settlement of North

America. Of this distinction Miss Atkinson has been clearly conscious, and she has consistently viewed England not for its own sake but as our simplest and most elementary illustration of that general development of European culture which must form the background of an intelligent study of our own history.

Miss Atkinson has had always before her those salutary warnings which Professor Johnson has so comprehensively stated in his admirable pamphlet on "History in the Elementary Schools." She has sedulously omitted everything which she could not treat in sufficient detail to make clear and interesting. I venture to hope that none of those ready but meaningless formulas which invite mere memorizing have slipped in, in spite of our vigilance, and that the form of statement chosen meets in every case the demands both of the pupil's mind and of historic accuracy. But this is a great deal to expect. In spite of the necessary limitations it is surprising to see what a large number of interesting and important matters it has proved possible to compact into the volume, without haste or crowding.

Both the author and the editor wish to express here their great indebtedness to Professor Johnson for his kindness in reading the manuscript and in giving us the benefit of his long and distinguished success in dealing with the difficult problem of history in the schools. Grateful acknowledgment is also due Dr. E. P. Cheyney, Dr. P. Van Ness Myers, Dr. W. J. Long, Dr. T. B. Lawler, and Dr. W. C. Webster for permission to reproduce maps and illustrations.

JAMES HARVEY ROBINSON

COLUMBIA UNIVERSITY

AUTHOR'S PREFACE

A few words of explanation and suggestion as to the use of this book may not be amiss. The chapters are of varying length and are often unusually long for a book of this grade, but it is believed that the sections will, in most cases, prove suitable for a lesson. The questions are rarely based directly upon the subject matter of the chapter to which they are appended and can seldom be answered by a reference to it. They either contain a back reference, or are designed to bring the past into some relation with our life of to-day and to stimulate outside research into subjects related to the matter in hand; and the field of inquiry, it is hoped, will include not only dictionaries, encyclopedias, geographies, and histories, but the more lively and intimate resource of "grown-up" information, as well. The summaries at the beginnings of the chapters contain the subjects upon which the pupil should have definite knowledge.

The books referred to will be found appropriate for reading in class as well as for outside reference. Interesting and fuller development of many subjects may also be found in Robinson's "Introduction to the History of Western Europe," Cheyney's "Short History of England," and Green's "Short History of the English People."

In the *History Teachers' Magazine* for May, 1911, many valuable aids to the teaching of ancient, mediæval, and English history are listed, with full directions for procuring them. A few of the fine wall pictures catalogued in this list and issued by Longmans, Arnold,

and Koehler, illustrating events in English history and life in the Middle Ages, would well repay the money expended on them, for the sake of their enlivening effect on the daily lesson. Many subjects will also be found illustrated in the inexpensive Perry prints. Further interest can be aroused by the use of Rausch's excellent models. The value of the constant use of maps is too well known to need emphasis here. For illuminating suggestions as to methods of history teaching, no better source could be found than the pamphlet already referred to, "The Problem of Adapting History to Children in the Elementary Schools," by Professor Henry Johnson, published by the Columbia University Press, 1908

ALICE M. ATKINSON

HOLICONG, PENNSYLVANIA

CONTENTS

CHAPTER PAGE

I. OUR DEBT TO ENGLAND

1. Immigrants 1
2. How the United States still resembles England 6
3. England 8

II. ENGLAND BEFORE THE ROMAN CONQUEST

4. The Men of the Stone Age 12
5. The Ancient Britons 16
6. How the Romans came to Britain 19

III. THE ROMANS AND GREEKS

7. The Beginnings of Rome's Dominion 22
8. The Wars between Rome and Carthage 25
9. Government of Rome 28
10. Julius Cæsar and Augustus 30
11. The Greeks 34

IV. THE ROMANS IN BRITAIN

12. The Roman Conquest of Britain 44
13. Roman Remains in England 47
14. How the Romans arranged their Houses 52
15. Roman Books and Writing Materials 57
16. The Romanizing of Britain 58

V. THE BREAK-UP OF THE ROMAN EMPIRE

17. The Early Germans 61
18. How the Germans broke up the Western Part of the Roman Empire 64
19. The Germans in England 69

CHAPTER PAGE

VI. THE EARLY CHRISTIANS AND THE CONVERSION OF ENGLAND

20. The Beginnings of Christianity 73
21. The Conversion of England 76
22. Bede and the Rule of St. Benedict 79
23. Cædmon, the First English Poet 83

VII. ALFRED THE GREAT AND HIS TIMES

24. How People lived in England a Thousand Years Ago . . . 85
25. Alfred the Great 91

VIII. THE VIKINGS

26. Raids of the Northmen 96
27. Relics of the Northmen 99
28. The Norse Sagas 101
29. The Northmen in England, and King Canute 106

IX. WILLIAM THE CONQUEROR

30. William of Normandy and Harold of England 111
31. Government of William the Conqueror 118
32. Character of William 124
33. Norman Influence in England 125
34. Feudalism 127

X. HENRY II AND THOMAS À BECKET

35. Henry II and his Friend Thomas 131
36. Henry's Reforms 133
37. Henry's Trouble with the Church 135

XI. RICHARD THE LION-HEARTED AND THE CRUSADES

38. Richard I of England 142
39. The First Crusade and the Capture of Jerusalem by the Christians 143
40. The Third Crusade 149
41. The Results of the Crusades 155
42. Knighthood 156

CHAPTER PAGE

XII. KING JOHN AND THE CHARTER

43. How King John lost his French Possessions 160
44. John and Pope Innocent III 162
45. John's Treatment of his Jewish Subjects 166
46. King John and the Barons 167
47. The Articles of the Magna Charta 169

XIII. COUNTRY PEOPLE IN THE MIDDLE AGES

48. On the Manor 173
49. Miserable Life of the Serfs 179
50. Life in the Castles 182
51. Amusements of the Nobility in the Age of Chivalry 188

XIV. THE CLERGY IN THE MIDDLE AGES

52. The Power of the Church 192
53. Cathedrals 196
54. Monasteries 201
55. The Friars 209

XV. TOWNS AND BUSINESS IN THE MIDDLE AGES

56. The Towns 214
57. The Merchants 216
58. The Guilds 218
59. Miracle Plays 221
60. Markets and Fairs 223

XVI. THE HUNDRED YEARS' WAR

61. Edward I 227
62. How the Hundred Years' War began 230
63. The Battle of Crécy (1346) 233
64. The Siege of Calais 236
65. The Battle of Poitiers 238
66. Joan of Arc and the Siege of Orleans (1429) 241

XVII. THE BLACK DEATH AND THE LABOR TROUBLES

67. The Black Death 246
68. The Labor Troubles 248
69. John Ball and the Peasants' Revolt (1381) 251

CHAPTER PAGE

XVIII. CHAUCER AND THE "CANTERBURY TALES"

70. Chaucer 257
71. The "Canterbury Tales" 260
72. The Knight's Tale 266

XIX. THE FIRST GREAT MODERN DISCOVERIES

73. The Use of Gunpowder and its Effects 272
74. The Introduction of Printing 274
75. Why Men went on Voyages of Discovery 277
76. Columbus and the Discovery of America 279
77. How John Cabot sailed from England to North America . . 283

XX. DISCOVERIES IN THE EAST

78. Marco Polo 286
79. Henry the Navigator 291
80. Vasco da Gama 293

XXI. THE FIRST VOYAGE AROUND THE WORLD

81. How Magellan sailed around South America to the Pacific Ocean 298
82. How Magellan crossed the Pacific Ocean 302

XXII. THE NEW WORLD

83. Hernando Cortes 306
84. Montezuma and the Conquest of the City of Mexico . . . 309
85. The Progress of Discovery 313

XXIII. HENRY VIII

86. Henry VIII as a Young Man 319
87. Thomas Wolsey 323
88. Sir Thomas More and "Utopia" 326
89. Charles V and Francis I 329
90. The Field of the Cloth of Gold 332

XXIV. HENRY VIII AND THE POPE

91. Henry defies the Pope 334
92. Henry suppresses the Monasteries 339
93. Henry VIII and Protestantism 341

CHAPTER PAGE

XXV. EDWARD AND MARY

94. Edward VI 344
95. Lady Jane Grey 348
96. Queen Mary's Marriage with Philip II of Spain 349
97. Mary and the Reformation 351

XXVI. QUEEN ELIZABETH

98. Character and Appearance of Queen Elizabeth 355
99. Early Years of Elizabeth's Reign 359
100. Elizabeth and the Catholic Monarchs, Philip II and Mary Queen of Scots 361

XXVII. ELIZABETH AND PHILIP II

101. Philip II of Spain and the Netherlands 365
102. Philip and England 369

XXVIII. ENGLISH SEAMEN

103. Sir John Hawkins 374
104. Sir Francis Drake 379
105. Sir Walter Raleigh 382
106. Ireland 383
107. The Elizabethan Age 385
Conclusion 390

INDEX 393

LIST OF ILLUSTRATIONS

PAGE

The Boyhood of Raleigh (from the painting by Millais) . . . . Frontispiece
English and Indians meeting in 1607 3
New York City in 1910, from the Harbor (full page) 5
Wells Cathedral, England 9
English Village Street 10
Fist Hatchet of the Stone-Age Men 13
Drawings found on the Walls of Caves 14
Stonehenge on Salisbury Plain, England 15
Early British Pottery 17
Ancient Roman Vessels 19
Roman Soldiers 20
A Roman Toga 24
Hannibal's Army crossing the Rhone 27
Julius Cæsar 31
Augustus 32
Column of the Roman Emperor Trajan. 33
The Caryatid Porch of the Erechtheum, a Temple on the Acropolis . . . 34
Head of Athena (full page) 35
The Acropolis of Athens as it probably appeared in Ancient Times (full page) 39
Upper Portion of the Three Styles of Greek Pillars 40
Caractacus before the Roman Emperor 46
Old Roman Road in England 48
Old Roman Aqueduct at Nîmes, France 50
Remains of Old Roman Baths, at Bath, England 52
Roman Mosaic from Pompeii 54
Part of an Ancient Roman House found in Pompeii (full page) 55
Old Roman Spoons, Bracelets, Keys, Hairpins, and Sandals found in England 56
Ancient Roman Book 57
Roman Altar found in England 58
Old Roman Bridge at Alcántara, Spain. 63
Arch of Constantine at Rome, as it appears To-day 66
The Maison Carrée, a Roman Temple still standing in Nîmes, France . . 68

PAGE

St. Martin's Church, Canterbury, built on the Site of Queen Bertha's Chapel 77
Monastery at Vallombrosa, Italy 80
Cloisters of an Italian Monastery 82
Farm Work in the Eleventh Century (full page) 87
Old Saxon Necklaces, Combs, Glass Vessels, and Spoons 89
Old Saxon Church; the Only Complete One surviving 93
Viking Sword. Viking Horse Collar 99
A Runic Stone 100
A Fiord in Norway (full page) 103
A Viking Ship 105
A Norwegian Waterfall 107
William the Conqueror granting the Town Charter to the Citizens of London (from the painting by Lucas) (full page) 115
A Norman Church in Iffley, England 119
The Doomsday Book 122
Scenes from the Bayeux Tapestry 123
Norman Stair, Canterbury Cathedral 126
Vassal doing Homage to his Lord 128
The Crypt of Canterbury Cathedral 137
Old Picture of the Penance of King Henry II 139
Church of the Holy Sepulcher in Jerusalem 143
Tomb of a Crusader 146
King Richard Landing in Palestine (full page) 152
The Knight's Vigil (from the painting by Pettie) 157
Coat of Arms of King Richard I 158
Old English Church 164
Old Forest in England, Burnham Beeches (full page) 171
A State Carriage of the Fourteenth Century 174
English Manor House of the Thirteenth Century 177
An English Village 178
A Barn of the Thirteenth Century 180
Warwick Castle from the Avon River (full page) 183
A Room in the Keep of Craigmillar Castle 185
Ladies' Costumes in the Twelfth, Thirteenth, and Fourteenth Centuries . 186
Gentleman with Hawk (from an old manuscript) 188
A Knight in Armor 190
Archbishop's Dress 193
Canterbury Cathedral (full page) 197
The Choir of Wells Cathedral 198
Gloucester Cathedral and Cloisters (full page) 199

PAGE

Gargoyles 201
A School Scene in the Twelfth Century (from an old manuscript) . . . 202
A Monastery Kitchen, Marienburg, Germany 205
The Manuscript Book (after the painting by John W. Alexander) 206
Illuminated Manuscript (from the Wycliffe Bible in the British Museum, London) 207
Nuns in Choir (from an old manuscript) 208
Cloisters of a Monastery in Rome (full page) 211
A Gate in the Old Town Wall, Southampton, England 215
A Miracle Play in the Middle Ages 221
Scene of the Prodigal Son in a Miracle Play 224
Conway Castle 228
Coronation Chair and Stone of Scone 230
Crossbows and Long-bows 235
Combat of Armed Knights with Poleaxes 239
Joan of Arc (from the statue by Chapu) 242
Serfs receiving Orders (after an old woodcut) 249
The Tower of London (full page) 253
John Wycliffe 255
Geoffrey Chaucer 258
The Young Squire. The Prioress. (From an old manuscript) 263
The Wife of Bath (from an old manuscript) 264
The Friar (from an old manuscript) 265
Early Cannon 273
The Printing Press (from the painting by John W. Alexander) 275
A Venetian Galley 277
Departure of Columbus 281
The Return of the Polos 288
Marco Polo 290
Ferdinand Magellan 299
The Straits of Magellan 301
Magellan's Ship the *Victoria* 304
Temple Pyramid in Mexico 309
A Mexican Idol 310
A Spanish Galleon 314
The Mission at Santa Barbara, California 315
Corridor of Santa Barbara Mission 316
King Henry VIII (from a painting by Holbein) 321
Westminster Hall, London 322
Houses of Parliament, London 324

PAGE

Sir Thomas More 327
Emperor Charles V (from a painting by Titian) 330
Pope Julius II (from a painting by Raphael) 336
Traitors' Gate, Tower of London, through which State Prisoners were admitted to Prison 338
The Ruins of Whitby Abbey 340
Edward VI (from the painting by Holbein) 345
The Ruins of Melrose Abbey 347
Queen Mary Tudor (from a painting by Moro) 350
Queen Elizabeth 356
Queen Elizabeth's Autograph 358
Mary Queen of Scots 361
Philip II (from a painting by Titian) 366
English Seaman's Home at Clovelly 375
English Country House built in the Elizabethan Age (full page) 387
Shakspere's Home 388

LIST OF MAPS

PAGE

The British Isles 8
Europe at the Present Time 14
The Roman Empire about 100 A.D. 32
Dominions of William the Conqueror 120
Dominions of the Plantagenet or Angevin Kings 130
Europe during the Crusades 142
Martin Behaim's Globe 282
The Voyages of Discovery 314
The World 378

LIST OF REFERENCE BOOKS

ANDERSON, R. B. Norse Mythology. S. C. Griggs & Co.

ARCHER AND KINGSLEY. The Crusades (Story of Nations). G. P. Putnam's Sons.

BATES, K. L., AND COMAN, K. English History told by English Poets. The Macmillan Company.

BEDE'S Ecclesiastical History, and the Anglo-Saxon Chronicle. Edited by J. A. Giles. Bohn Library.

BOTSFORD, G. W. The Story of Rome as the Greeks and Romans tell it. The Macmillan Company.

BROOKS, NOAH. The Story of Marco Polo. The Century Company.

BURNS, E. E. The Story of Great Inventions. Harper & Brothers.

CARPENTER, E. J. Long Ago in Greece. Little, Brown, and Company.

CHEYNEY, E. P. Readings in English History. Ginn and Company.

COLBY, C. W. Selections from the Sources of English History. Longmans, Green & Co.

FROISSART. Chronicles. Edited by G. C. Macaulay. Globe edition.

HALL, J. Viking Tales. Rand, McNally & Company.

HAWEIS, MRS. H. R. Chaucer for Schools. Chatto & Windus.

HIGGINSON, T. W. Young Folks' Book of American Explorers. Lee & Shepard.

KENDALL, E. K. Source Book of English History. The Macmillan Company.

LAWLER. The Story of Columbus and Magellan. Ginn and Company.

Little Flowers of St. Francis. Temple Classics.

MABIE, H. W. Norse Stories. Rand, McNally & Company.

MACAULAY. Lays of Ancient Rome. Ginn and Company.

MAHAFFY. Greek Antiquities (History Primers). Edited by J. R. Green. The Macmillan Company.

MANNING, A. Household of Sir Thomas More. Dodd, Mead & Company.

MORE. Utopia. Camelot Series.

OGG, F. A. Source Book of Mediæval History. American Book Company.

Old South Leaflets. 7 vols. D. C. Heath & Co.

PLUTARCH. Vol. I, Tales of the Greeks; Vol. II, Tales of the Romans. Edited by F. J. Gould. Harper & Brothers.

ROBINSON, J. H. Readings in European History. 2 vols. Ginn and Company.

SHAKSPERE. Plays.

SHAW, C. D. Stories of the Ancient Greeks. Ginn and Company.

Six Old English Chronicles. Bell, London.

WRIGHT, T. The Celt, the Roman, and the Saxon. Trübner.

DATES OF IMPORTANT HISTORICAL EVENTS REFERRED TO IN THIS BOOK

B.C. 1000 (about). Beginnings of Greek history.

753. Year in which, as the Romans believed, Romulus and Remus founded Rome.

509. Year in which, as the Romans believed, the first consuls were elected after the expulsion of Tarquin, their last king.

450–350. Time of great Greek artists, builders, poets, historians, orators, and philosophers.

300 (about). Pytheas, the Greek, visits Britain.

272. Romans complete the conquest of Italy and become acquainted with Greek civilization.

264. Beginning of the Punic Wars.

146. Destruction of Carthage by the Romans.

146. Corinth destroyed, and Greece becomes a Roman province.

55. Julius Cæsar invades Britain.

44. Assassination of Cæsar in the Senate House at Rome.

31. Octavius assumes the title of Augustus and is acknowledged ruler of Rome.

A.D. 9. Germans annihilate three Roman legions which had invaded their country.

43. Invasion of Britain under Claudius.

64. First persecution of the Christians in Rome.

100. The Roman Empire at its greatest extent. Rome adorned with splendid buildings.

330. Founding of Constantinople by Constantine the Great, the first Christian emperor.

378. Goths settle in a Roman province and defeat the Roman legions in the battle of Adrianople.

410. Sack of Rome by Alaric, the Goth.

449. Invasion of Britain by Saxons after the Romans had left the country.

A.D. 597. St. Augustine sent by Pope Gregory the Great to introduce Christianity into England.

787. The Danish Vikings invade England.

871. Alfred the Great becomes king of England.

912. Northmen establish themselves in a district of France which is called Normandy after them.

1016. Canute, the Dane, becomes king of England.

1066. William of Normandy invades England and defeats the English at the battle of Hastings.

1095. Pope Urban rouses people to go on the First Crusade to the Holy Land to recapture Jerusalem from the Turks.

1099. Jerusalem is taken by the Crusaders, and Godfrey of Bouillon is elected king.

1154. Henry II becomes king of England.

1170. Murder of Thomas à Becket.

1190. Richard the Lion-Hearted, king of England, Philip Augustus of France, and Frederick Barbarossa of Germany, lead the Third Crusade.

1100–1300. Time of troubadours and tournaments, of the building of castles and cathedrals, of the founding of universities and the growth of towns.

1210. Pope Innocent III gives his approval to St. Francis and his followers, who later developed into the Franciscan order of Mendicant Friars. (Four years later the Dominican order was founded.)

1215. Magna Charta signed at Runnymede by King John.

1270. Marco Polo, the Venetian, sets out to travel through Asia to the court of Kubla Khan, in Cathay (China).

1272. Edward I becomes king of England.

1346. The French defeated by the English under Edward III at the battle of Crécy. Gunpowder in use at this battle.

1348. The Black Death ravages Europe and England.

1350–1400. Time in which Geoffrey Chaucer, John Wycliffe, Wat Tyler, and Sir John Froissart lived.

1381. Peasants' Revolt in England.

1415. The English defeat the French at the battle of Agincourt.

1429. The French, lead by Joan of Arc, defeat the English at Orleans.

1453. The Turks capture Constantinople, and the Eastern Roman Empire comes to an end.

A.D. 1453. End of the Hundred Years' War.
1456. First book (the Bible) printed with movable types.
1476. William Caxton introduces the printing press into England.
1487. Diaz, the Portuguese, rounds the Cape of Good Hope.
1492. Discovery of America by Columbus.
1498. More's "Utopia" published.
1498. Vasco da Gama finds the eastern sea route to India.
1509. Henry VIII becomes king of England.
1519. Charles V elected emperor.
1519. Conquest of Mexico begun by Cortes.
1520. Martin Luther revolts against the Pope.
1522. Magellan and the first circumnavigation of the globe.
1534. Henry VIII throws off his allegiance to the Pope and begins the reform of the English Church.
1542. De Soto discovers the Mississippi River.
1547–1553. Protestantism established in England in the reign of Edward VI.
1554. Queen Mary restores the Catholic Church in England.
1559. Queen Elizabeth reëstablishes Protestantism in England.
1564. Birth of Shakspere.
1568. Beginning of revolt of the Netherlands against Spain under William of Orange.
1577. Sir Francis Drake sets out on his voyage around the globe.
1588. The Spanish Armada destroyed.
1603. Death of Queen Elizabeth.
1607. Colony of Jamestown established in Virginia.

LIST OF THE SOVEREIGNS OF ENGLAND AND THE DATES OF THEIR REIGNS[1]

Alfred the Great	871– 901	Edward VI	1547–1553
Canute	1016–1035	Mary	1553–1558
Edward the Confessor	1042–1066	Elizabeth	1588–1603
William the Conqueror	1066–1087	James I	1603–1625
William the Red	1087–1100	Charles I	1625–1649
Henry I	1100–1135	Oliver Cromwell, Lord Protector	1649–1658
Stephen	1135–1154	Richard Cromwell, Lord Protector	1658–1660
Henry II	1154–1189	Charles II	1660–1685
Richard I	1189–1199	James II	1685–1688
John	1199–1216	William and Mary	1689–1702
Henry III	1216–1272	Anne	1702–1714
Edward I	1272–1307	George I	1714–1727
Edward II	1307–1327	George II	1727–1760
Edward III	1327–1377	George III	1760–1820
Richard II	1377–1399	George IV	1820–1830
Henry IV	1399–1413	William IV	1830–1837
Henry V	1413–1422	Victoria	1837–1901
Henry VI	1422–1461	Edward VII	1901–1910
Edward IV	1461–1483	George V	1910–
Richard III	1483–1485		
Henry VII	1485–1509		
Henry VIII	1509–1547		

[1] Up to William the Conqueror only those kings are mentioned who appear in this book.

EUROPEAN BEGINNINGS OF AMERICAN HISTORY

CHAPTER I

OUR DEBT TO ENGLAND

How the first English settlers arrived in North America. Different conditions which immigrants find to-day. How English habits and institutions came to prevail all over the United States. Description of England as it appears to-day

BOSTON PUBLIC LIBRARY

Section 1. Immigrants

Less than four hundred years ago the vast country which is now called the United States was a wilderness of forests and prairies, of mountains, deserts, and plains. There were no cities or towns or farms; no highways or even country roads. Where these now are, were stretches of pathless woods and prairies. No white men at all lived in this wilderness. Our great land, that extends nearly three thousand miles from the Atlantic to the Pacific Ocean, and is to-day swarming with millions of English-speaking people, was then inhabited only by Indians. And there were but a few hundred thousands of these, — not so many altogether as the people in one of our larger cities, such as Boston or St. Louis.

In 1607 a party of Englishmen set sail for this vast and lonely wilderness, and, landing on the shores of what is now Virginia, began a little settlement there. They were almost the first immigrants to come to our country, and their colony, to which they gave the name of Jamestown in honor of the English king, James I,

was the first permanent English settlement on American soil. If it had not been for the courage and endurance of these English colonists it would probably have been the last, for the hardships, privations, and discouragements of the first year in the new country were terrible.

Almost every year, however, saw more Englishmen coming over to America. Little towns grew up, and farms and plantations were tilled and planted where forests had been. But the colonists had to send back to the mother country for their furniture, clocks, watches, dishes, tea, sugar, hats, shoes, and materials for clothes, — for almost all their conveniences and comforts, in fact. They tried to live as far as possible in the way they had lived in England, and they regarded themselves as subjects of the English king just as if they had stayed at home.

For one hundred and fifty years these English settlements grew and prospered on American soil. With the exception of a few Dutch in New York, some Swedes in Delaware, and the Spaniards in Florida, the whole eastern border of the country was English.

As the settlements increased in size and prosperity they began to grow restless under English rule, and to feel that the home government was unjust and severe and finally no longer to be endured. It was this feeling that brought about the Declaration of Independence in 1776 and the Revolutionary War. At the end of the war the colonies found themselves a free people, subject no longer to England. Then began the history of the republic of the United States, a history that is not yet a hundred and fifty years old.

After the establishing of the republic immigrants still continued to come to America from many countries of Europe, — from Ireland, Germany, Italy, — from every country whose citizens desired greater freedom or better chances of earning a living. But in spite of these newcomers the English language, English

law, and English ways of living continued to prevail. And still to-day immigrants come across the ocean in ever-increasing numbers, from Italy and Russia, from Germany, Austria, Sweden, and many other countries, and land in New York, or Boston, or Philadelphia. But no matter from what country they come, — whether they are German, or Italian, or Russian, — if they

ENGLISH AND INDIANS MEETING IN 1607

BOSTON PUBLIC LIBRARY

wish to live in the United States and become citizens of our republic, they must all learn to speak *English* and must obey the laws that the English people helped to establish in America when they first settled here.

Let us stop for a moment to picture the arrival of the earliest immigrants from England and compare it with that of the immigrant of to-day. It was in 1607, as we said, that the little band of

Englishmen sailed up the James River in search of a home. How small the three little ships were that brought them, — none of them larger than a good-sized fishing smack! And the men that came in them, how few they were, compared with the swarms of immigrants that are now every day crowding to our shores! On these three little ships there were in all only one hundred and fifty persons. And when they landed on the spot where Jamestown now is, there was nothing to be seen about them but woods and water stretching away on every side. They had to provide their own shelter on these lonely shores, first clearing the thick forest to make a place for their homes, and at the same time defending themselves from the Indian arrows that constantly threatened their lives, and from the wild animals that lived all about them. Often they were reduced to eating the nuts and berries they found to keep from starving.

Let us now turn to the immigrants of to-day and see how differently they are received into our country. The greater number of them come to New York, so we will visit the harbor there to watch their arrival.

The enormous size of the ships and the great crowds that pour out of them are the first things that mark the vast difference between the early days and the present time. The vessels that bring immigrants now are huge steamships, as long as two or three ordinary city blocks. They hold as many people as several great hotels, and instead of coming over once in six months or a year, as the sailing vessels did three hundred years ago, they arrive almost every day. As for the immigrants that one may see swarming down the gangplanks of the ship, loaded with trunks and boxes and bundles, they number sometimes five or six thousand in a day.

This great crowd of newcomers to our shores are not left free to go ashore with the other passengers, but are transported in boats to

Copyright, 1909, by R. W. Rummell

NEW YORK CITY IN 1910, FROM THE HARBOR

BOSTON PUBLIC LIBRARY

Ellis Island, in New York harbor, where they have to undergo a careful inspection, in buildings that have been provided for this purpose.

The doctors and inspectors who examine them must determine whether they are free from disease and able to support themselves, so that only those may be admitted who are likely to be a help, not a hindrance, to our country. There seems to be an endless stream of them as they pass up the wide stairs of the buildings on their way to inspection, every man taking off his cap, according to order, to salute the American flag that hangs above his head. After the examination most of them are allowed to leave the island, and are helped to make their way to whatever place they may have chosen for their destination. Those who do not pass the inspection are sent back to their own country.

Section 2. How the United States still resembles England

Let us suppose that among all these new arrivals there were a Frenchman, an Italian, an Englishman, a Russian, and a German. Which one of all these would feel most at home among us and see fewest things that would seem queer and unusual to him? It would certainly be the Englishman.

In the first place, as soon as he stepped ashore he would understand the language, and could read all the signs, newspapers, and magazines. Then the names of many places would seem familiar to him and would remind him of England, such as New York, New England, New Hampshire, New Jersey, as well as Boston, Worcester, Greenwich, New London, Cambridge, and many other towns which are named after English ones.

The language and the names would not be the only things that would be familiar. He would find that the laws that he had to

obey were in many ways the same as those of England. If he robbed a house he would be tried in the same way that he would have been if he had committed the crime in his own country.

Moreover, when the Englishman came to settle down here, he would find the way we Americans live, and the things we eat and wear, and the sort of amusements and sports we enjoy, very like what he was used to in his home in England. On the other hand, immigrants from other countries would find things different from what they were used to, and would for a while try to live as far as possible in the same way in which they had lived in Italy or Russia or Germany. Little by little, however, as they became American citizens and grew used to the ways of the Americans about them, they would give up the customs they had brought over from their own countries, and change more and more to the English-American manner of living, while their children could scarcely be distinguished from the people about them.

Lastly, wherever the Englishman went, in town or country, he would find that the works of the great English writers, living and dead, were read and treasured here in the United States just as they are in England. And with the best of reasons, for do they not, most of them, belong to us, just as they do to the English? Shakespeare is ours, and Chaucer and Milton, for our forefathers were English people when these poets were writing their immortal plays and poems. Those English authors, too, who have lived and written since the time when our country became independent of England give us as much pleasure as our own American writers. When we read "Alice in Wonderland," or "Tom Brown at Rugby," or the "Jungle Book," we do not stop to think whether it was written by an Englishman or an American. The books of each country belong to both, and they give us a pleasure that we cannot get from the writers of any other country.

BOSTON PUBLIC LIBRARY

It is no wonder, then, since our native land is still English in the many ways that we have seen, and since it was English so long a time before it became the United States, that we sometimes call England the "mother country," and rightly feel that, of all the countries across the sea, we have a very special kinship with that one.

Section 3. England

Perhaps the first thing to be realized about this little island from which our country sprang, is how little it really is. If we compare England with one of our own states, we shall find it to be about the size of Illinois; and the whole United States, of which it is the parent, is almost seventy-five times as large as it is, — a small country, indeed, to be the mother of so large a republic.

West of England lies the mountainous little country of Wales, which was conquered by the English kings some six hundred years ago. To the north are the picturesque mountains, moors, and lakes of Scotland. England, Wales, and Scotland together form the island called Great Britain. Separated from England by a strip of sea is Ireland, — "Erin's green isle." These two large islands, with many smaller ones along the coast, are known as the British Isles, or the United Kingdom.

The climate of England is a pleasant one, mild in winter and not too warm in the summer time. They have many more rainy days there than we have, and less sunshine than we are used to, but it is the frequent mists and rains that make the island so fresh and green. It is a very attractive country, and although it is not large, it has a great variety of lovely scenery whose beauty is enhanced by picturesque villages and ivy-covered stone churches, by stately manor houses, fine old battlemented castles, and the spires and towers of splendid cathedrals.

THE
BRITISH ISLES
SCALE OF MILES
0 20 40 60 80 100 120
10 8 6 4 2 0 2
60
58
56
SHETLAND ISLANDS
WHALSEY
MAINLAND
FAIR I.
POMONA
ORKNEY ISLANDS
C. Wrath
Pentland Firth
Duncansby Head
HEBRIDES IS.
THE MINCH
HARRIS
LEWIS
LITTLE MINCH
Gulf of the Hebrides
TIREE I.
STAFFA
MULL
Firth of Lorne
Caledonian Canal
Moray Firth
Kinnaird Head
R. Spey
Aberdeen
GRAMPIAN HILLS
BEN NEVIS
R. Tay
Dundee
Scone
BEN LOMOND
Bannockburn
Firth of Forth
Glasgow
EDINBURGH
Paisley
R. Tweed
ARRAN
Firth of Clyde
Giants Causeway
Mulin Hd.
OCEAN
NORTH SEA

THE
BRITISH ISLES
SCALE OF MILES
0 20 40 60 80 100 120
SHETLAND ISLANDS
WHALSEY
FAIR I.
ORKNEY ISLANDS
POMONA
C. Wrath
Pentland Firth
Duncansby Head
Kinnaird Head
Moray Firth
Caledonian Canal
R. Spey
Aberdeen
GRAMPIAN HILLS
BEN NEVIS
R. Tay
Dundee
Scone
Gulf of the Hebrides
TIREE I.
STAFFA
MULL
Firth of Lorne
BEN LOMOND
Bannockburn
Firth of Forth
Glasgow
Paisley
EDINBURGH
R. Tweed
Giants Causeway
Malin Hd.
Londonderry
R. Foyle
Belfast
Belfast L.
Lough Neagh
Donegal Bay
Erris Hd.
L. Erne
L. Strangford
ISLE OF MAN
CUMBERLAND
WESTMORELAND
DURHAM
NORTHUMBERLAND
CHEVIOT HILLS
Whitby
Flamborough Head
York
IRISH SEA
Morecambe Bay
LANCASHIRE
YORKSHIRE
Mouth of the Humber
The Wash
Chester
Liverpool
ANGLESEY
CHESHIRE
DERBY
LINCOLN
Boston
NORFOLK
SUFFOLK
Cambridge
ESSEX
Mouth of the Thames
Howth Hd.
Slyne Hd.
Galway
Boyne R.
DUBLIN
ARRAN ISLES
Galway Bay
L. Derg
R. Barrow
Kilkenny
Shannon
Cardigan Bay
Shrewsbury
Stourbridge
Killarney
Dingle
Blackwater R.
Lakes of Killarney
Cork
Queenstown
Cork Harbour
Bantry
C. Clear
St. Davids Hd.
Carmarthen Bay
Bristol Channel
Bristol
Wells
Salisbury
Greenwich
LONDON
Canterbury
SURREY
KENT
Sendac
Hastings
SUSSEX
Strait of Dover
DEVON
Exeter
DORSET
ISLE OF WIGHT
Portland Bill
CORNWALL
Land's End
SCILLY IS.
Lizard Pt.
ENGLISH CHANNEL
CHANNEL ISLANDS
JERSEY
Seine R.
FRANCE
ATLANTIC OCEAN
NORTH SEA
HEBRIDES IS.
THE MINCH
LITTLE MINCH
HARRIS
Longitude West 4 from Greenwich
Longitude East

The first sight that meets the traveler's view as he approaches England from the south is the line of high white chalk cliffs that rise far above the sea and gleam for many miles against the blue waters of the Channel. It is said that it was because of the whiteness of these cliffs that England in ancient times was given the name of Albion, a name supposed to come from the Latin

WELLS CATHEDRAL, ENGLAND

BOSTON PUBLIC LIBRARY

word *albus*, meaning "white." Writers often use it, thinking it more poetic than the word "England," as when Shakespeare speaks of "great Albion's queen," and the "nook-shotten isle of Albion." Poets are constantly alluding in one way or another to this white wall that England turns to the ocean south of her.

After the traveler lands on the island and leaves the chalk cliffs behind him, he comes to the soft rolling hills, called downs, that are peculiar to southern England. They are low hills covered with grass,

and are very lovely when cloud shadows pass over their slopes. The region of the downs extends over all the southeastern part of England, — almost two thirds of the whole country. The rest is made up of a central plain, and a mountainous region beyond, that stretches from the plain on up to the northern borders of the country.

English Village Street

In this plain the traveler will find much to charm and delight him. There are quaint villages with thatched cottages and little gardens gay with geraniums and roses; ancient castles with gray towers rising above the tops of thick green trees; and beautiful old country houses set in wide parks full of oak and beech trees. On every hand he will see trees and fields and hedges, and gentle rivers flowing between the greenest of meadows and shaded by masses of green leaves. If it were not for the mining districts and

the smoky manufacturing cities that have grown up in recent times, the central part of England would be the softest and most smiling country in the world.

But it is a pleasure to pass from this plain, green and luxuriant as it is, with its fields and hedgerows, and find one's self in the cool, clear, mountain district to the north. There the peaks, mist-covered, the mountain torrents that fall from their heights, and the shining lakes that lie in the hollows between, all give the traveler great delight. And if he has the good fortune to be in this country in the month of August, he will have still further delight in seeing the hills covered with purple heather and yellow gorse in full flower. These are some of the many beauties of England that make it seem not too high praise to call her a "precious stone set in the silver sea."

Questions. **1.** What do you know about the American Indians? **2.** What is the difference between an immigrant and an emigrant? **3.** What did you know about England before you read this chapter? **4.** What more can you find out about England from the map opposite page 8?

CHAPTER II

ENGLAND BEFORE THE ROMAN CONQUEST

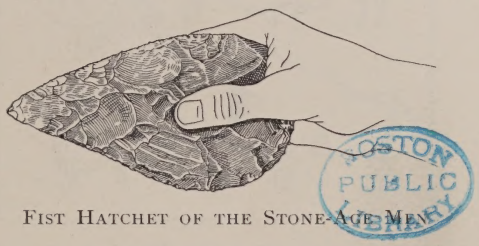
How the earliest peoples of whom we have any traces seem to have lived. The Ice Age. The Stone Age. The use of bronze. Iron. How we learn about these earliest peoples. Pytheas. The manners, customs, and beliefs of the Britons. Invasion of Britain by Julius Cæsar

Section 4. The Men of the Stone Age

This island of England, so much of whose history is really ours, lies so close to Europe that it seems to be a part of it. Where the water is narrowest one can see across from France to England. Many thousands of years ago, as geologists tell us, England was actually attached to the Continent by a strip of land. Later this land sank gradually until the sea flowed in and covered it, forming the English Channel. We have good reason to believe that before the two countries were divided the same kind of savage men dwelt in both. They were, in all probability, far more ignorant and more like brutes than the very lowest savages to be found anywhere to-day. Most of the scientific men who have carefully studied the matter believe nowadays that, if we could go back hundreds of thousands of years, we should find that human beings were then living very much like animals, although the earliest men of whom any traces remain could use sticks to kill game and to defend themselves, instead of having to rely on teeth and claws, and could make a fire to warm themselves and cook their food. They also used bits of flint to cut sticks and poles, to carve their meat, and to scrape the skins which they used for garments or for covering their huts.

At first men were satisfied to use for tools the convenient flint splinters which they picked up, but in due time they learned to take a lump of flint and knock off chips with another stone until they formed a kind of hatchet, usually about as big as a man's hand. This they could hold conveniently, and use for chopping, cutting, scraping, and even sawing, for it had a rough edge.

These "fist hatchets" are found not only in the south of England, but all over southern Europe, and in Egypt, India, Japan, and North America. So the men who used the fist hatchets must have been scattered over the whole earth. We do not know what other implements they had, for all traces of their huts, clothing, and wooden utensils have disappeared long, long ago, and only their durable stone hatchets remain to tell the tale.

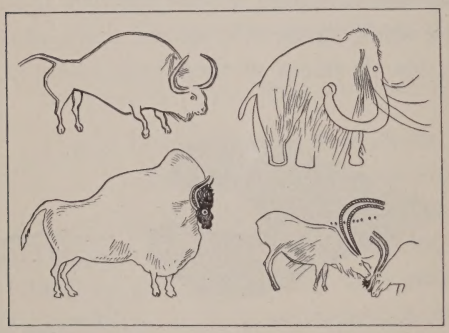

BOSTON PUBLIC LIBRARY

FIST HATCHET OF THE STONE-AGE MEN

Bones of several kinds of elephants, the rhinoceros, and the hyena are found along with the stone hatchets in England, so it is supposed that the climate of the country was warmer then than it now is, — more like that of Florida to-day. But later it became very cold, — so cold that a great sheet of ice, or glacier, extended down from the mountains of Norway and covered all England except the southern part of the island. Our own country also was covered with ice at this period down as far as New York, and the stones which the glacier carried along with it and piled up on its southern edge made the ridge which stretches along the middle of Long Island. The same ridge can be seen farther inland.

How man managed to live during the Ice Age we do not know. Many of the big animals that needed a warm climate died out, and

the reindeer, the bison, and the huge hairy mammoth took their places. It was undoubtedly man's ability to make tools and provide himself with shelter and clothing, as well as food, that saved him from extinction. He learned gradually to make arrowheads and spearheads of flint, and bone needles with which to sew together skins for his clothing. He also began to paint and carve pictures on the walls of caves. Some of these have been discovered during the past few years in France, and show surprising skill.



DRAWINGS FOUND ON THE WALLS OF CAVES

After the ice melted, life became easier and man made still further progress. He learned how to weave, how to make pottery, and how to cultivate grain. He tamed horses and kept cattle. But even yet he knew nothing at all about metals and still made all his tools of stone, bone, or wood. For this reason the long period which followed the Ice Age is often called the Stone Age. It was at this stage of progress, it is supposed, that the vast circle of stones, called Stonehenge, near Salisbury, was constructed. These stones are so huge that it would not be easy, even with a modern derrick, to set them up where they are. How the men of the Stone Age managed to do it no one knows, or why they made the circle. They may have had some religious reason for it.

Two or three hundred thousand years may have passed between the time that mankind first learned to make fist hatchets of flint, and their discovery that copper could be used for tools. Copper is

EUROPE
at the
PRESENT TIME
0 100 200 300 400 500
Scale of Miles.
ARCTIC
Arctic Circle
ICELAND
(To Denmark)
Reikiavik
Mt. Hecla
Faroe Is.
(To Denmark)
Shetland Is.
Hebrides
Orkney Is.
Bergen
Trondhjem
Lofoden Islands
Christiania
SWEDEN
Stockholm
Gothenburg
Skager Rack
Cattegat
DENMARK
Copenhagen
SCOTLAND
Edinburgh
Glasgow
Belfast
BRITISH ISLES
IRELAND
Dublin
Irish Sea
Liverpool
Manchester
Birmingham
Cork
ENGLAND
WALES
London
North Sea
NETHERLANDS (Holland)
Amsterdam
Rotterdam
Hamburg
Berlin
Elbe R.
Oder R.
EMPIRE
ATLANTIC OCEAN
English Channel
Dover Str.
Antwerp
BELGIUM
Brussels
Cologne
Frankfort
Leipzig
Dresden
Breslau
Havre
Seine R.
Paris
GERMANY
Prague
Loire R.
Danube R.
Cape Finisterre
Bay of Biscay
FRANCE
Berne
Munich
Vienna
AUSTRIA-HUNG
Zurich
Geneva
SWITZERLAND
Lyon
Bordeaux
MT. BLANC
THE ALPS
Venice
Milan
Genoa
Po R.
Trieste
Oporto
CANTABRIAN MTS.
PYRENEES
Rhone R.
Marseille
Belgrade
SERVIA
Douro R.
PORTUGAL
SPAIN
Madrid
Lisbon
Tagus R.
Barcelona
Corsica
Adriatic Sea
APENNINES
ITALY
Rome
Cettinje
MONTENEGRO
C. St. Vincent
Valencia
Guadalquivir R.
Sardinia
Naples
MT. VESUVIUS
Strait of Gibraltar
Balearic Islands
Malaga
Gibraltar
Mediterranean
Palermo
Sicily
Strait of Messina
MT. ETNA
Algiers
Tunis
Fez
Morocco
AFRICA
Malta
(To Gr. Britain)
M.-N. ENG., BUFFALO.
Longitude West from Greenwich 0
Longitude East from Greenwich 10
30
20
10
0
10
20
60
50
40
70

BOSTON PUBLIC LIBRARY

an easy metal to melt, and when mixed with a little tin it becomes hard enough to make a very good hatchet or knife. This mixture is called bronze, and it seems to have been first discovered some five or six thousand years ago. Another thousand years or so passed before any one began to use iron. This has proved the best metal for tools and machinery, for steel is, of course, only hardened iron. Man's discovery that he could use iron is one of the most important that he ever made.

STONEHENGE ON SALISBURY PLAIN, ENGLAND

BOSTON PUBLIC LIBRARY

All that we know about the people who lived in these dim ages of the past has been learned from the pieces of flint, the jugs and vases, the beads and shells, that are found to-day in the earth, where it has been turned up in digging or plowing, or has been washed away by streams, leaving the relics exposed. Such remains are found, too, in caves and in the big mounds in which the dead were sometimes buried. These remains may be seen in the great collections of them which have been brought together in the museums of London, Paris, New York, and many other places. There were no books written by these earliest peoples. Indeed, no one then could read or write, and the alphabet had not even been thought of.

Section 5. The Ancient Britons

By the time, however, that the men living in England had learned how to make use of iron, there were in Europe two countries, Greece and Rome, which had already advanced so far in civilization that in some ways they knew as much as we do to-day. It is in their books that we find the first mention of the people who inhabited England at this time.

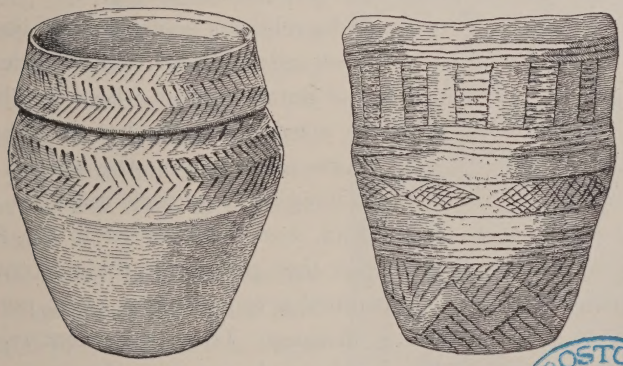
The first traveler we know of to visit the Britons, as the people of England then called themselves, and to write down what he saw in their country, was a Greek scientist named Pytheas, a brave and venturesome man, who sailed about 300 B.C. from his home in southern Europe, through the Strait of Gibraltar, and around Spain. He had to find his way as best he could, for it is likely that no one on his ship had ever been in those waters before.

Pytheas wrote an account of his journey, and, though his book has been lost during the two thousand years and more since he lived, some quotations from it have been preserved in the writings of later Greeks and Romans. From these bits we judge that the Britons in Pytheas's time must have known something of farming, and that they had the same moist and cloudy climate that England still has, for he says that when the Britons harvested they collected the sheaves into big huts and threshed out the grain there, because they had so little sunshine that an open threshing floor, such as he had been used to, would be of little use in a land of clouds and rain, like theirs.

Another Greek traveler, who lived about two hundred years after Pytheas, wrote an account of the people in the southwestern part of the island, where there were tin mines. According to this writer, the Britons in this region were hospitable and friendly. They were frequently visited by merchants from other

countries, for whose cargoes they traded off their tin. They were clever at weaving cloth, and could even weave plaid designs in it, dyeing it mostly, the writer says, "a pretty crimson, such color as an honest-minded person has no cause to blame nor the world to cry out upon."

They were greatly given to feasting. At their banquets they sat on rushes or the skins of wild beasts, around a pot on the fireplace, or in a circle on the grass in front of little tables on which were



EARLY BRITISH POTTERY

BOSTON PUBLIC LIBRARY

baskets full of bread. Great quantities of meat were served, which they gnawed from the bone like dogs. Fruit and vegetables they do not seem to have known. They had a minstrel to sing to them while they ate, but his music was not always soothing, it seems, for a quarrel was a never-failing accompaniment of the feast, and some guest was pretty sure to stab another to death before the company broke up.

The Britons thought that there were many gods and goddesses to whom they ought to offer sacrifices. They were superstitious, too, and believed in all kinds of signs and omens, and in fairies,

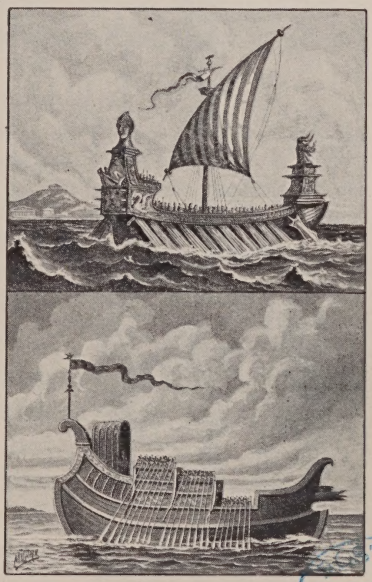
sprites, and hobgoblins. One curious belief was that there were fairies in certain wells and springs, who would grant them their wishes in return for gifts dropped into the water or hung on bushes. Every sort of offering was made to these spirits, — sometimes a piece of money, sometimes an egg, or a piece of cloth, or a crooked pin. Even to-day this old, old custom is followed in some remote parts of England and Ireland, where the young people still believe in "wishing wells," and still hang rags on the bushes or drop crooked pins in the water to please the spirits of the spring.

The priests who performed the religious ceremonies of the Britons were a powerful body of men called Druids. They made sacrifices to their gods, sometimes of human beings, whom they burned to death in wicker cages. They acted also as teachers of the young men, and settled disputes which arose among the people. The great oak trees, with mistletoe hanging from their branches, which we still see in parts of England, were held sacred to the Druids because it was under them that they performed their ceremonies. The mistletoe itself was accounted a very precious plant, potent in healing wounds and curing diseases. There was great rejoicing when its clusters of white berries and gray-green leaves were discovered growing upon an oak tree. A Druid, clothed in a flowing white robe, ascended the tree and cut off the plant with a golden sickle, while the onlookers stood around and gazed with awe upon the ceremony.

The Britons were scattered over the island in tribes, each governed by its own chieftain, who acted also as its commander in case of war with other tribes. Wars were very frequent, especially in the more thickly settled southern regions, and different tribes were constantly engaged in fierce conflicts with one another.

Section 6. How the Romans came to Britain

In the summer of 55 B.C. word came to the Britons from Gaul, the country that is now called France, that the great Roman general, Julius Cæsar, who had been for many months engaged in conquering the Gauls, was getting ready a fleet of ships to take him and his soldiers over to Britain. He had heard that the Britons were sending aid to the Gauls in the war he was waging with them, and he wished to put an end to it. He desired also to learn what manner of men they might be, and what their island was like.



Ancient Roman Vessels

This alarming news was not long in spreading among the Britons, and the various tribes forgot for a time their own quarrels with one another in preparations for resisting this invader of their country. It was not till late in the summer that the watchers who had been posted on the chalk cliffs descried far out on the Channel the gleaming sails of the approaching Roman ships.

PUBLIC LIBRARY

As the fleet drew near, the British leaders, who had assembled their warriors on the shore, surveyed with wonder the long ships with their beaked prows and lines of rowers; the Roman soldiers, with their glittering lances and shields and shining helmets, as they followed the standard bearer who leaped from the foremost boat

into the waves, carrying the emblem of the Roman eagle; and, above all, the commanding figure of Julius Cæsar himself, issuing his orders and encouraging his men. Such an army the Britons had never before dreamed of; but they were little daunted by it, and without even waiting for Cæsar and his legions to reach the shore, they rushed fiercely to the attack. Cæsar thus describes it in his account of the campaign:

ROMAN SOLDIERS

"The Britons advanced with their cavalry and the war chariots which they were wont to use in battle, and, supported by the rest of their forces, endeavored to oppose our landing. We encountered the greatest difficulties, for our ships, being large, required a great depth of water; the soldiers, who were wholly unacquainted with the place and had their hands cumbered with the weight of arms, were obliged at one and the same time to leap from the ships, keep their footing in the waves, breast-high, and encounter the enemy. The barbarians on the other hand, fighting upon the land or advancing but a little way into the water, having the free use of their limbs, and that, too, in places they knew well, could hurl their darts with confidence and spur on their horses."

The Romans finally succeeded in getting to the shore, and, after some sharp fighting, put the Britons to flight. Cæsar stayed in the country only a short time, however, on account of the nearness of

winter, and returned across the Channel to Gaul without having accomplished anything except the finding of the way over. Little more was done on a second invasion which he made a year later. He stayed a little longer and went further into the interior, but he was resolutely opposed on every hand by the Britons, and he finally gave up and withdrew his forces again to Gaul. It was almost a hundred years before the Romans again brought an army into Britain.

Questions. **1.** How do we know anything about the people who lived in the Stone Age? **2.** What would happen if all our iron should disappear? **3.** Do you know of any people who live to-day as the ancient Britons did? **4.** What do you think "superstition" means? **5.** Do you know anything about the Romans? **6.** How many years is it since 55 B.C.? **7.** What is a geologist?

References. CHEYNEY. Readings in English History, pp. 10–14 (Cæsar and the Britons); pp. 15–19 (description of the Britons). COLBY. Selections from the Sources of English History, pp. 1–6 (accounts of the Britons). KENDALL. Source Book of English History, pp. 1–4 (description of the Britons).

CHAPTER III

THE ROMANS AND GREEKS

Legendary founding of Rome. The Romans conquer all Italy. Life of the early Romans. Rome's wars with Carthage. The government of Rome. The Roman army. The imperator. A triumph. Julius Cæsar. Augustus becomes the head of the Roman Empire. The civilization of the Greek people. How the Romans copied the Greek books, architecture, art, and ways of living. What our western world owes to Greece

Section 7. The Beginnings of Rome's Dominion

The soldiers who had come over to Britain with Julius Cæsar were but a small part of the Roman armies which had been engaged for six or seven hundred years in gradually conquering southern Europe, as well as portions of Africa and Asia. Every one should know something of the great Roman Empire, which grew so ambitious that it wanted even the remote outlying island of Britain. It began in a very small way. The Romans themselves believed that their town had been founded by the twins, Romulus and Remus, seven hundred and fifty-three years before Christ, and they were accustomed to celebrate the event each year, and to reckon time as so many years "since the founding of the city." As a matter of fact, we may guess that Rome was in the beginning a little walled village which gradually grew up on the banks of the muddy Tiber in central Italy. There seemed little prospect then that it would ever become the center of a vast empire.

The Romans began by conquering the villages and towns nearest them. They were rarely or ever beaten, for they were a people of great endurance, — able to bear pain, cold, hunger, and the stress of

battle, without complaint. They were afraid of nothing, and, most important of all, they were men who never gave up when once they had set out to accomplish anything. These qualities served to make them victors in the battles with their nearest neighbors, and enabled them gradually to conquer towns farther and farther away. Less than five hundred years after the supposed founding of the city, Rome had made herself mistress of all the southern part of Italy; and the small village, huddled on a bank above the Tiber, had grown to be a city covering seven hills and encircled by a wall almost five miles around.

Many stories were told by later Romans about these struggles of their forefathers with the neighboring peoples, — stories that turn upon the courage of the early Romans, their sense of honor, their love of simplicity in dress and manners, their patriotism, and scorn of wealth. Horatius, Coriolanus, Camillus, are names of some of the "Roman fathers" that have come to be familiar to us.

We call these stories about Romulus, Horatius, and other heroes "legends," a name given to tales of early times that one cannot be sure are entirely true, or which may not be true at all. Such stories were told over so often, and by so many different persons, sometimes for centuries, that it would have been impossible for them not to get changed in many ways from their original form. Perhaps the one truth that we can safely draw from Roman legends is that the early Romans were a hardy, courageous people, such excellent fighters that they were able, as we have seen, to conquer Italy; and so sensible and skillful in governing the people they conquered that the latter often came to be proud of belonging to Rome.

BOSTON PUBLIC LIBRARY

The early Romans lived very plainly. Their low, one-story houses were built of a sort of soft brick, and contained but one large room, divided into small apartments by thin board partitions. The floor was a rough pavement of pebbles and clay. The everyday

garb of the men consisted of a single coarse woolen garment, reaching to the knees. Besides this tunic, as it was called, they wore leather sandals, a felt hat, and on one of the fingers of the left hand an iron ring, which they used as a seal. On special occasions, such as public meetings and festivals, they also wore the *toga*, a long flowing robe of white wool. Their food was very plain, — mostly bread, cheese, nuts, fruit, and a little wine. On holidays some eggs or fish might be added.

A Roman Toga

After the Romans had completed the conquest of the cities of southern Italy, 272 B.C., great changes came about in their manner of life. These cities were colonies that had originally come over from Greece and established themselves in Italy. They had become rich and flourishing towns long before the Romans had been heard of. The Romans, when they conquered and took possession of them, had their eyes opened to ways of living and to comforts and pleasures such as they had never dreamed of. The houses of the Greeks were far more attractive, their public buildings more beautiful, their food and wine much more delicious, and their clothing more elegant than anything the Romans knew, and the latter were not slow in learning from them how to increase the cleanliness, ease, and attractiveness of their own lives.

Some old-fashioned Romans held out against the introduction of these Greek customs, — for example, the famous Cato, who was afraid that the Roman youths might lose their vigor and love of

fighting by taking up the easy, luxurious Greek fashion of living; but for the most part the Romans eagerly adopted the new customs and habits which they acquired from the Greeks.

Section 8. The Wars between Rome and Carthage

Now, after the Romans had succeeded in making themselves rulers of all Italy, and could depend upon the conquered towns throughout the country to raise armies whenever the Roman republic might need them, they found a new and more distant enemy to fight,—a very powerful city in Africa, on the opposite shore of the Mediterranean Sea.

This new enemy was Carthage, a wealthy state whose trading ships sailed on long voyages to the East, bringing back rich cargoes of silk, spices, gold, and gems, and carrying on a vast deal of commerce with all the cities on the Mediterranean shores. So complete was her command of the sea that her ambassadors are said to have told the Romans they might not even wash their hands in the Mediterranean without permission from the Carthaginians.

Southwest of Italy there lies a large island called Sicily. In Roman times it was a rich, fertile country, producing great crops of grain and grazing fine horses and cattle. Along its shores were scattered wealthy cities which the Greeks had founded, and which had long been the most luxurious and flourishing towns on the Mediterranean Sea. The Carthaginians had already gained possession of a large part of the island when the Romans sent forces to aid one of the towns in its fight against Carthage. The war thus begun between Rome and Carthage, in 264 B.C., lasted for twenty-three years. Both the Carthaginians and the Romans fought with unfailing courage. In the end the Romans were victorious and acquired possession of the island and its beautiful Greek cities, and Sicily became the first Roman province.

BOSTON PUBLIC LIBRARY

Some years after this, Carthage again opened hostilities with Rome. The Carthaginian commander who has made this war one of the most famous in history was the great general Hannibal. His skill in planning his campaigns and his valor in fighting them made him, perhaps, the hardest enemy that the Romans ever had to meet.

When he was but a little boy, his father, who was then the commander of the Carthaginian army, led him to the altar and made him swear that his life should be devoted to the war with the Romans. This oath he kept so faithfully that he seems to have had no other thought or wish than the overthrow of Rome. For two years he fought the Romans in Spain. Then finally he led his army up through France, over the great mountain range of the Alps, and down again into Italy itself, the very stronghold of the enemy.

The difficulties attending this famous march were tremendous. The elephants which the Carthaginians used in fighting were hard to manage when there was a river or mountain range to cross. To transport them across the Rhone, huge rafts had to be built, covered with grass and earth so that the animals would not realize that they had left the solid ground. When the army came to the passage over the Alps, the snow was so deep in some places that the horses and elephants could scarcely struggle through it; in others the paths were so narrow and so slippery that men and beasts fell over the precipices and were dashed to pieces on the rocks below. Sometimes they were attacked by mountaineers, who rolled stones down upon them as they were toiling painfully up the steep slopes. To add to all the other difficulties, the soldiers were reluctant to follow their general through these dangers, and had to be constantly forced or encouraged to persist.

This great and perilous undertaking was finally accomplished, however, and was followed by an even greater feat, for Hannibal managed to keep his army in Italy for fifteen years. He not only

continually frightened and harassed the Romans, but he defeated them again and again in terrible battles. He was, however, recalled to Carthage before he made any serious attempt to take Rome itself, and here his good fortune deserted him, for he was defeated by an army that the Romans had sent over, and finally killed himself rather than fall into their hands.

HANNIBAL'S ARMY CROSSING THE RHONE

The long conflict between Rome and Carthage, known as the Punic wars, ceased for a while after Hannibal's death. But Rome could never forgive Carthage for being so great and prosperous. She finally became so jealous of her rival that she crossed over into Africa, laid siege to Carthage, and by starving the people and setting fire to the town, forced them to surrender. They were sold into slavery, as was the cruel custom in those days. The great and beautiful city was utterly destroyed, and the ground upon which it was built was cursed by the Romans, so that no one should ever

venture to rebuild it. The destruction of Carthage took place in 146 B.C., about ninety years before Cæsar made his first expedition across the Channel into Britain.

The Romans were by no means satisfied with the conquest of Italy and Sicily and the destruction of the noble city of Carthage. They brought many other countries under their rule, including Egypt, Asia Minor, Greece, Spain, Gaul, and regions along the Rhine and Danube rivers. By the time of Julius Cæsar all of southern Europe, besides a portion of Asia and Africa, acknowledged the supremacy of Rome. Each country, as it was conquered, became a Roman "province," ruled by Roman governors, kept in subjection by Roman soldiers, and compelled to pay a tax each year to Rome.

Section 9. Government of Rome

In the early days of Rome, before many outside peoples had been conquered, the community was made up of different families, each one under the rule of its head. The heads of the families used to come together to consider what was best for the community and to make laws for governing it. As these heads of families were, of course, the older men, this assembly was called the senate, from *senex*, the Latin word for "old man."

Rome seems to have been ruled by a king as well as by the senate in its early days. The Romans had a famous legend in regard to the way in which they got rid of their kings altogether. Romulus they believed to have been their first ruler. Their seventh king, Tarquin the Proud, was a cruel despot, who was accused of killing citizens whom he disliked or whose money he coveted. Moreover, his son was more hated than Tarquin himself, so the citizens rose against the family, drove them from the city, and declared that they would have no more kings.

Instead of a monarchy they established a republic. Each year they elected two men, called consuls, to govern the city together for one year. In times of special danger a *dictator* was appointed, that is, an officer who exercised supreme power for six months, and who was superior even to the consuls.

We have spoken of Rome's wars, and how she gradually conquered not only her nearest neighbors but cities and countries more remote from her. The army upon which the Romans relied for these victories, and in which they felt an especial pride, was carefully organized. The companies of which it was made up were called "legions," each of which was composed of several thousand men.

As time went on, and Rome gradually enlarged her dominion and entered upon one war after another, the legions by whose aid she won her victories, and the successful general who commanded them, became more and more influential and important. The general and the army that were sent off to conquer other lands took care to secure for themselves a great part of the rich spoil they captured in the wars. When they returned to Rome to enjoy their new wealth and display their power, the general, or *imperator*, as the Romans called him, usually had little trouble in inducing his soldiers and the citizens, gratified by his conquest, to elect him consul, sometimes for several years in succession.

PUBLIC LIBRARY

The return of a successful general to Rome was usually celebrated by a "triumph." For a whole day the city gave itself a holiday to enjoy the magnificent pageant. First in the procession that moved along the Sacred Way, the chief street of Rome, in full view of the crowds gathered to see it, came the Roman senators. Following them were trumpeters blowing their long, deep-voiced pipes; then trains of wagons loaded with the spoils of war, — masses of gold and silver, statues, pictures, vases, precious jewels, rich embroideries, and the arms and weapons of the enemy;

then came white bulls with gilded horns, intended for sacrifice; then elephants, camels, and whatever strange beasts might have been brought from the conquered country; then the captives, the most distinguished of them coming first in line; and then, proudest of all, the successful imperator, attired in a gold-starred toga, a laurel wreath encircling his brows, seated in a splendid car drawn by four beautiful horses; lastly came the Roman legions marching in line, singing songs of triumph or the praises of their commander, or bandying jests with the crowds of spectators. The procession wound slowly up the hill where stood the famous temple to Jupiter, the greatest of the Roman gods; and after the chief captives had been taken aside and put to death, it moved on to the temple, where the bulls were sacrificed and the imperator's laurel wreath presented as an offering to the god.

Section 10. Julius Cæsar and Augustus

Of all the Roman generals who won the enthusiastic allegiance of their soldiers and the favor of the populace, the greatest by far was Julius Cæsar, whom we left, at the end of the preceding chapter, carrying on war in Gaul and invading Britain. So great was his popularity in Rome that he was appointed to the governorship of the province of Gaul, with four legions at his command, for the long period of ten years. After he had succeeded in subjugating the Gauls, and bringing them to the point where they were willing to accept Roman government and adapt themselves to Roman ways and customs, he returned to Rome, and by means of his army, his influence, and his energy, got himself appointed dictator and so became absolute master of the Roman commonwealth.

He proved to be as great a man at home as he had shown himself to be in war, and, if he had been allowed to live, might have been the wisest ruler Rome ever had. But enemies sprang up who

were envious of his power, disliked some of his reforms, and were fearful lest he might assume the hated title of king. In the year 44 B.C., on the Ides of March,[1] he fell a victim to their hatred and jealousy. As he was seated in the senate he was suddenly surrounded by a band of conspirators, among whom were men whom he had helped to wealth and position and had honored with his favor, — above all, his deeply loved friend, Brutus. They set upon him with their swords and, overpowering him, stabbed him until he fell, pierced with twenty-three wounds.

JULIUS CÆSAR

BOSTON PUBLIC LIBRARY

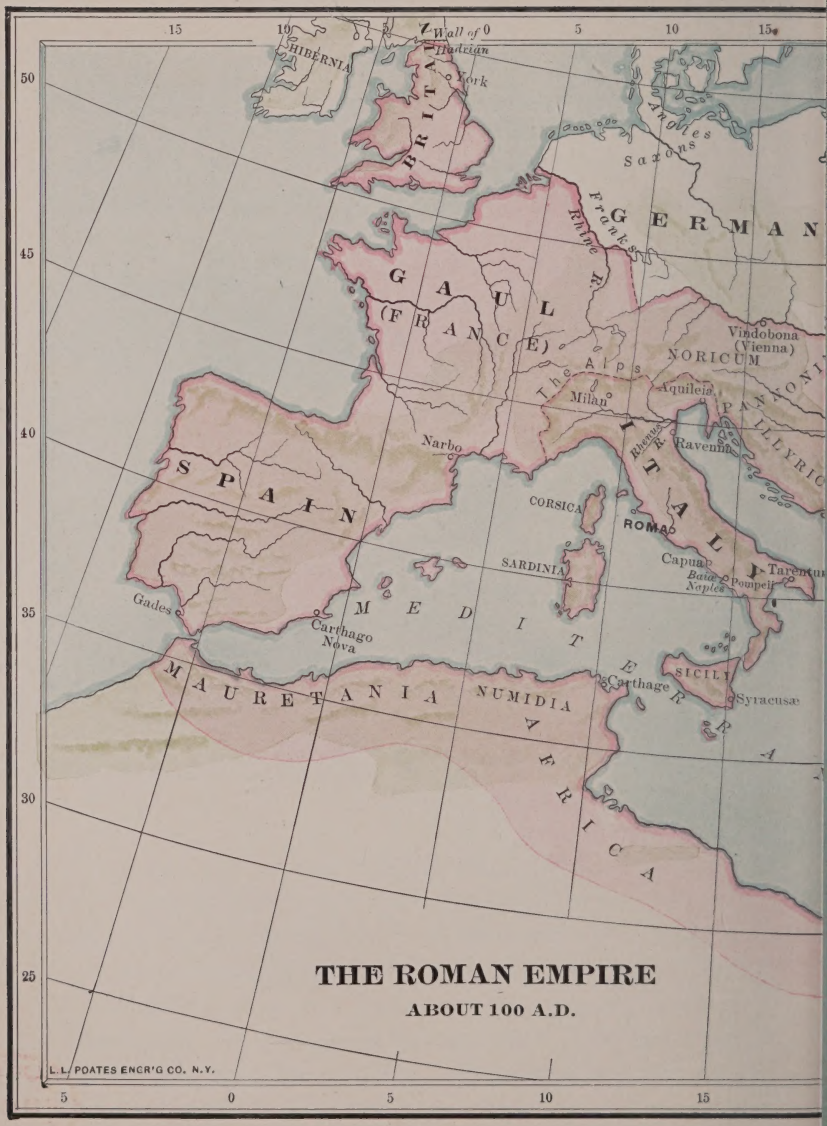
No sooner had the conspirators done away with Cæsar than they began to fight with one another. The streets of Rome were never free from the bloodshed and strife resulting from struggles among the different parties. Bands of soldiers roamed about, plundering and slaying, sometimes under orders from their captains, sometimes incited only by their own cruel impulses. For thirteen years, both in Rome and in the provinces outside, there was no relief from the misery caused by this constant warfare among the party leaders.

[1] The fifteenth of March, according to the Roman calendar.

During these long years of civil war a young grandnephew of Julius Cæsar, named Octavius, came into prominence and gradually proved himself a more powerful and popular leader than any of his dead uncle's enemies. Cæsar's old soldiers preferred him to the other commanders, and so, defeating one by one the ambitious men who opposed him, he succeeded in taking upon himself the duties of all the chief magistrates of the city and gathering into his own hands the reins of government. After gaining the victory over his last enemy in the year 31 B.C. he became in reality a king, although he was far too wise to assume the title. He took instead the title of "imperator," or commander in chief. This made him the head of the army, and, as the army had come to be the most powerful body at Rome, he was able with its aid to maintain his position undisturbed. The Roman people did not oppose him, for they were only too glad to let the government remain in hands that could insure peace and quiet to the city after the turmoil and bloodshed of the past.

AUGUSTUS

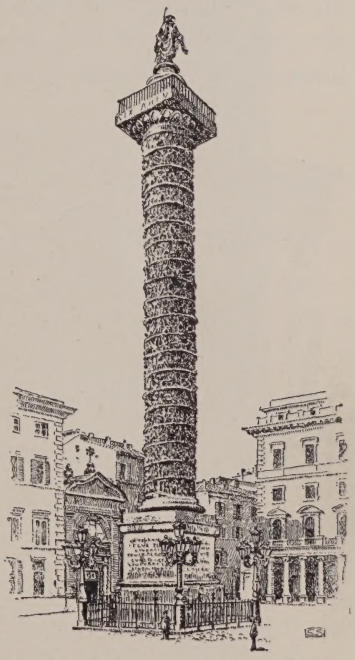
Besides the title of "imperator," from which our word "emperor" is derived, the senate granted Octavius that of "Augustus" or the "Majestic," and it is by this name that he is usually known, — Augustus Cæsar, the first Emperor of Rome. His reign lasted forty-five years, — the "Golden Age" of Rome it is called, for he bent all his energies and powers to establishing and preserving


15
10
5
0
5
10
15
50
45
40
35
30
25
HIBERNIA
Wall of Hadrian
York
BRITANNIA
Angles
Saxons
GERMAN
Rhine R.
Franks
GAUL
(FRANCE)
Vindobona (Vienna)
NORICUM
The Alps
Milan
Aquileia
PANNONIA
ILLYRIC
Narbo
Rhone R.
Ravenna
ITALY
SPAIN
CORSICA
ROMA
SARDINIA
Capua
Baiæ
Naples
Pompeii
Tarentum
Gades
MEDITERRANEAN
Carthago Nova
Carthage
SICILY
Syracusæ
MAURETANIA
NUMIDIA
AFRICA
THE ROMAN EMPIRE
ABOUT 100 A.D.
L. L. POATES ENGR'G CO. N.Y.

HIBERNIA
BRITANNIA
Wall of Hadrian
York
Angles
Saxons
GERMANIA
Franks
Rhine R.
GAUL
(FRANCE)
Goths
Vindobona (Vienna)
NORICUM
The Alps
Milan
Aquileia
PANNONIA
Iazuges
DACIA
Narbo
Ravenna
ILLYRICUM
Danube R.
Heraklcia Chersonesus
COLCHIS
IBERIA
ALBANIA
SPAIN
CORSICA
ROMA
ITALY
MŒSIA
Capua
Baiæ
Naples
Pompeii
Tarentum
MACEDONIA
THRACE
Adrianople
Byzantium (Constantinople)
CAPPADOCIA PONTICA
SARDINIA
Gades
Carthago Nova
MEDITERRANEAN SEA
Thebes
Athens
Corinth
Sparta
GREECE
ASIA
CAPPADOCIA
ARMENIA
PARTHIAN KINGDOM
CILICIA
ASSYRIA
MESOPOTAMIA
Nineveh
Tigris R.
Antiochia
SYRIA
Euphrates R.
Palmyra
Babylon
Carthage
SICILY
Syracusæ
MAURETANIA
NUMIDIA
AFRICA
CRETE
CYPRUS
Cæsarea
Jerusalem
PALESTINA
Cyrene
Alexandria
CYRENAICA
ARABIA
Memphis
Nile R.
EGYPT
THE ROMAN EMPIRE
ABOUT 100 A.D.
L. L. POATES ENGR'G CO. N.Y.

the peace of his people. He defended rather than extended the borders of the Empire and greatly improved the government of the provinces. He encouraged men of letters, poets, and historians by his appreciation of their works. So successful was he in establishing law and order that the Roman people paid honors to him as a god and called him the Divine Augustus.

During his reign he also improved and beautified Rome with many noble buildings, — temples, theaters, columned porticoes, and baths. It was his boast, so the story goes, that he had found a city of brick and left one of marble. At first the monuments and statues and works of art with which Rome came to be adorned were the work of Greek artists, for the Romans were slow in developing much skill of their own. In time, however, Roman artists arose who were successful in copying Greek works of art and in originating some new styles. A triumphal arch, such as is shown on page 66, and the commemorative column above are purely Roman creations. In the time of Augustus and during the reigns of succeeding emperors, great numbers of portrait busts and statues of distinguished Romans were made by Roman sculptors. The famous statue of Augustus, on the preceding page, is thought to have been the work of a Roman artist.

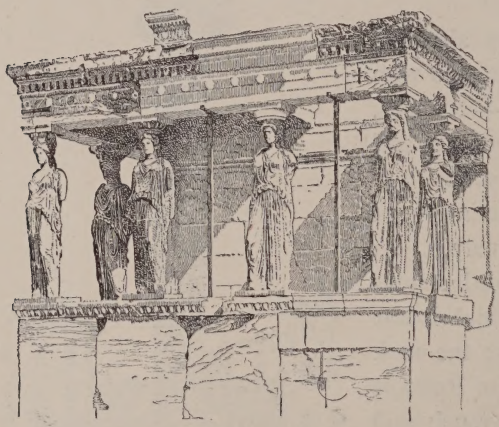


COLUMN OF THE ROMAN EMPEROR TRAJAN

BOSTON PUBLIC LIBRARY

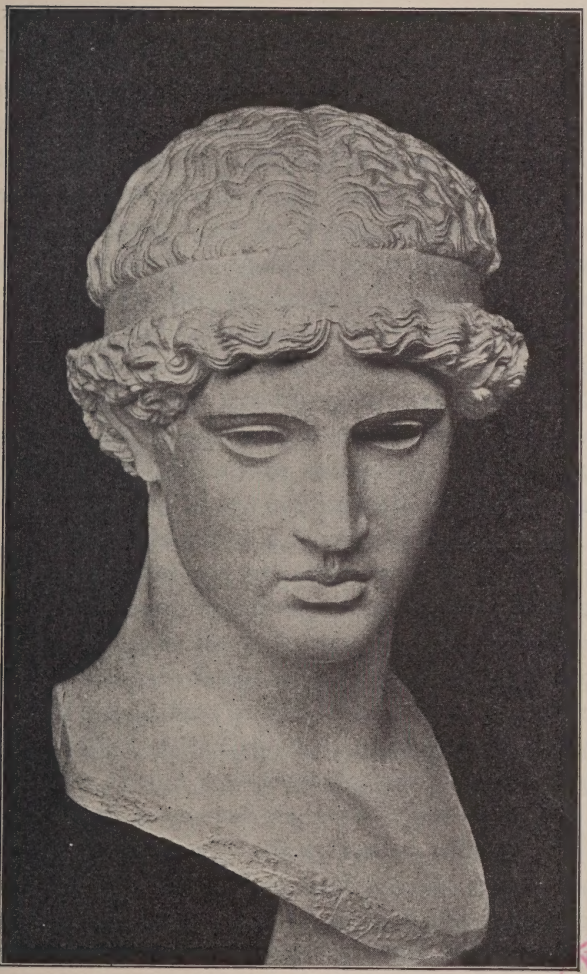
Section 11. The Greeks

We have seen how the Romans, while they were engaged in conquering Italy, came in contact with Greeks that had settled in the southern part of the country, and how the beautiful buildings and delightful ease and pleasure of their cities had made the Romans realize the coarseness and discomforts of their own little town of Rome. They made further acquaintance with the Greeks, when, during the Punic wars, they gained possession of Sicily and the glorious Greek cities, especially Syracuse and Agrigentum, that had for centuries been flourishing on the island.



The Caryatid Porch of the Erechtheum, a Temple on the Acropolis

All this had taken place before the year 146 B.C. In that year the Romans invaded Greece itself. This they also conquered and made into a Roman province, reducing to utter ruin the beautiful Greek city of Corinth. But as Horace, one of the Roman poets in the time of Augustus, said, "Greece, though conquered, made Rome her captive." By this he meant that, although the Romans had conquered the Greeks in battle, they were nevertheless so fascinated by Greek literature, art, and philosophy, and Greek ways of living, that they might well be called the captives of the Greeks.



Head of Athena

BOSTON PUBLIC LIBRARY

The Roman army that captured and sacked the city of Corinth brought back to Rome from the ruined city countless treasures of art, — lovely statues, paintings, and bronzes, carved vases and urns of marble, rich silver plate and jewels, and all that went to the adorning of Greek homes and temples. From every part of Greece, wherever there was a temple adorned with beautiful offerings to the gods, the Romans carried off these treasures to ornament their own homes and public buildings. Books were brought over, too, and it soon became the fashion for rich men to have a library filled with the works of Greek writers. The sight of all these marvels, added to those that had already been brought into Rome from Sicily, so roused the wonder and interest of Roman citizens that a visit to Greece became the ambition of every man of wealth and taste, while a knowledge of the Greek language and an acquaintance with its literature came to be considered an absolutely essential part of the education of a cultivated Roman.

The language was generally learned from Greek slaves, for many educated Greeks were carried off from their homes, after their country had been conquered by the Romans, to become the slaves of Roman gentlemen. Although slaves, they became teachers of their masters' children, and often read Greek history, poetry, and philosophy to their masters themselves. Educated Romans thus came to know well all the Greek writers, and grew to be almost as familiar with Homer and Sophocles, Plato and Aristotle, and a host of other names, as the Greeks themselves were. By the time of Augustus the Romans had become so enthusiastic in their admiration of Greek literature, philosophy, art, architecture, and ways of living, that the whole Roman civilization was under the influence of the Greeks.

In early days the Romans never thought of writing books, nor would they have known enough or had the time, if they had wished

to do it. But after they made acquaintance with the Greek people they began to translate Greek plays and poems into their own language, Latin; and even when distinguished Roman writers began to appear there were none who had not read carefully the Greek authors, and few who did not compose their works after Greek models.

We have already spoken of the effect of Greek ideas on the Roman ways of living, and of how the Romans had improved their homes both in beauty and in comfort after they had seen the homes of the Greeks. But the Romans imitated also the wonderful public buildings of the Greeks.

In every Greek city were to be found public gymnasiums, where young men and even older ones went for training in every sort of gymnastic exercise. After the exercise and a bath they used to meet for a talk with their friends in the cool porticoes and corridors, or in the gardens, fresh with plashing fountains and shaded by pleasant trees. These attractive places, adorned with statues and vases, with marble seats and columned porches, were imitated by the Romans in their public bathing halls. Here the Roman gentlemen came daily for a bath, and for gossip or more serious talk with one another afterwards. The baths themselves and the meetings in the elegantly equipped bathing halls were so popular that no Roman town was complete without such establishments.

BOSTON PUBLIC LIBRARY

It was in the construction and adornment of their temples, however, where sacrifices and ceremonies in honor of their gods were performed, that the Greeks surpassed all other people. Wherever they settled they displayed their genius in the building of these beautiful temples. In Athens, the chief city of Greece, one can to-day get the best notion of this art of the ancient Greeks, for it was on the broad and level top of the Athenian Acropolis — a rocky eminence overlooking the town — that the Athenians built some of the most beautiful temples in the world.

These temples were built all of marble and adorned with exquisite carvings and statues. Leading up to them from the town was a long flight of steps, with marble columns at the top. The most famous of the temples was called the Parthenon, dedicated to the worship of Athena, the favorite goddess of the city. This building is still standing, though many of its columns have fallen, and all of its statues have been destroyed or carried away. Yet even in its ruin, rising above the city below, it seems one of the noblest buildings in the world. Through the city streets and up the long flight of steps, moving in stately file between the columns, and on into the Parthenon itself, the religious processions of the Athenians used to pass, on their way to make offerings and sacrifices at the altar of the goddess Athena. In the procession were the priests, with their attendants leading flower-decked animals destined for sacrifice, maidens carrying in baskets the implements used in the sacrifice, old men bearing olive branches, warriors on prancing horses, and victors in athletic contests.[1]

Greek temples everywhere, just as on the Acropolis in Athens, were built of marble or stone, and their chief beauty lay in their fine proportions, their magnificent columns, and the carvings on the frieze. Sometimes, perhaps always, the carvings were colored scarlet, blue, and gold, and must have been very rich and glowing against the white marble.

The columns, as shown in the illustration on page 40, were of three varieties, called Doric, Ionic, and Corinthian. The Romans used all three in building their temples. We also use them to-day in our columned buildings, so one may see many examples of them in our city streets if he keeps his eyes open in going to and fro. They may vary in some ways from the old forms, but they are

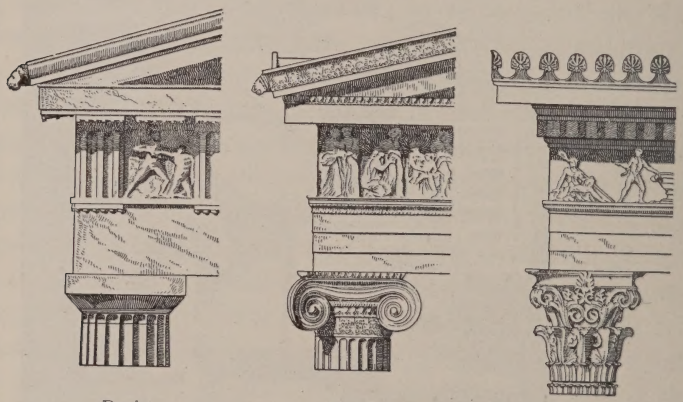
[1] Such a procession was carved on the celebrated marble frieze which adorned the walls of the Parthenon.

THE ACROPOLIS OF ATHENS AS IT PROBABLY APPEARED IN ANCIENT TIMES

BOSTON PUBLIC LIBRARY

nevertheless much the same, and it is usually easy to determine to which order they belong, — whether they are Doric, Ionic, or Corinthian.

The Greek theaters, also, were copied by the Romans. They were very different from our notion of a theater. The most striking difference lay in the fact that the Greek structure had no roof or side walls. The audience sat out in the open air, under the



UPPER PORTION OF THE THREE STYLES OF GREEK PILLARS

sky, as one would at a ball game to-day. In countries like Greece and Italy, where the climate is warm and there are long periods of dry weather, it would be comfortable enough to have such theaters. They were often built on a hillside. Spaces were cut out for the circular rows of stone seats that ran from the bottom to the top, and the whole was built with such skill that even a whisper on the stage could be heard quite clearly by the audience on the topmost seats.[1]

[1] Such an open-air theater has been constructed at the University of California, near San Francisco.

So the Romans took one thing after another from the Greeks and adapted it to their own uses; never, however, equaling the perfection of what they copied. There was yet one other thing taken by them, for which all the world should be especially grateful, that is, the letters which make up our alphabet, — the alphabet that we use continually and yet so seldom wonder how we came by.

It would take too long to tell here how, ages ago, people had no alphabet at all, how they first drew pictures in order to express their ideas, and how they finally invented letters. The Greeks, very early in their history, were taught an alphabet by an eastern people called Phœnicians. This they developed and improved, and the Greek colonists carried it to southern Italy long before the town of Rome was heard of. Later, when the Romans conquered these Greek towns, they learned the letters of the Greek alphabet and used them to write their own language. Through the Romans this alphabet, somewhat modified, spread all over Europe, and it is the one we use to-day as if it had always belonged to us. It may help us to remember our debt, to know that the word "alphabet" is made from the names of the first two Greek letters, Alpha and Beta, to which our capital letters A and B correspond.[1]

As the Roman Empire increased in size and spread over most of the countries around the Mediterranean Sea and over those farther away from Rome, Roman officers and governors were sent out to take charge of the different provinces, — to Asia and Africa, to Gaul and Spain, and later even to Britain. Wherever they

[1] The Roman capital letters, which we still use, closely resemble the Greek capitals, but the small letters, which were invented later, differ a good deal from the original forms, so that Latin and Greek books do not look much alike at first glance.

went they tried to live in the same way that they had lived at home. They built their elegant villas and temples and theaters, even in remote provinces perhaps a thousand miles away from Rome, and adorned them with marble and bronze statues and silver plate brought from their Roman homes. They doubtless also took their books with them, both Greek and Latin, when they went to live in a new country. In this way the Greek ideas and influence made themselves felt not only in Rome and Italy, but in all the important towns that grew up in the countries that the Romans had conquered.

So the Greeks civilized and taught the Romans, and the Romans spread throughout their great empire what they learned from the Greeks; and we to-day sometimes imitate the Greek and Roman buildings, we admire their statues more than any others that have been made since, and we teach their languages in our colleges. Homer and Virgil are still read with pleasure, and we accept many of the things that the wise men of Greece thought about the best ways of living and thinking. But modern men of science have learned a great deal more than the Greeks knew about the world in which we live, — about animals, plants, and chemicals, and about the sun, moon, and stars. The Greeks never invented machines such as we now have, and never dreamed of a locomotive or a telephone. They left all the hard work to slaves that they captured in their wars with one another, and did not believe, as we do, that every one should be permitted to rise as high as he is capable of doing, and that no human being should be owned by another.

Questions. **1**. Give an example of a legend. **2**. With what weapons do you think the Roman soldier fought? (See the illustration on page 20.) **3**. Can you find out why the language of the Romans was called Latin? **4**. What is the difference between a monarchy and a republic? **5**. In what ways were the Greeks far in advance of the Romans? **6**. In what ways were they in advance of us?

References. MACAULAY. Lays of Ancient Rome (especially Horatius at the Bridge). BOTSFORD. Story of Rome, as the Greeks and Romans Tell It, pp. 14–16 (Italy and her people); pp. 29–57 (the seven kings of Rome); pp. 63–83 (stories of Coriolanus, Camillus, Titus, Manlius, and the wars with Pyrrhus, the Greek); pp. 102–125 (the wars with Carthage; Hannibal); pp. 150–157 (the story of Cato); pp. 199–202 (Cæsar); pp. 202–208 (the Gauls); pp. 215–218 (the death of Cæsar); pp. 219–227 (Octavius); pp. 235–241 (Octavius as Augustus, the first Roman Emperor). MAHAFFY. Greek Antiquities (an interesting account of the character and customs of the Greeks). SHAW. Stories of the Ancient Greeks. CARPENTER. Long Ago in Greece. PLUTARCH. Vol. I, Tales of the Greeks; and Vol. II, Tales of the Romans, edited by F. J. Gould.

CHAPTER IV

THE ROMANS IN BRITAIN

The Roman Emperor Claudius invades Britain. Boadicea and Caractacus. Roman governors in Britain. Roman roads, walls, aqueducts, amphitheaters, and houses. Roman ornaments and household utensils found in Britain. Books and writing materials. How the Britons were Romanized during the four hundred years that their country belonged to the Roman Empire

Section 12. The Roman Conquest of Britain

The conquest that made Britain a Roman province began about a hundred years after Julius Cæsar landed on its shores and the British tribes had their first sight of the famous Roman legions. During these hundred years the wild natives had grown to be somewhat less like barbarians than in Cæsar's time. Some of them had even made the long journey to Rome and had seen with their own eyes the wonders of "the mistress of the world." Yet wars among the tribes were constantly going on, and the more wealthy and powerful chieftains were always seeking to increase their possessions by the subjugation of other tribes. At last one of these princes, it is said, fled to Rome, to appeal to the Emperor Claudius for help against his enemies. Claudius, who had already resolved upon the conquest of Britain, counted this a good excuse for invading the island, and in 43 A.D. sent a force of 60,000 men to carry out his designs.

The conquest did not prove so simple an affair as the Roman Emperor had expected. It took many more legions and generals than he had provided, and he himself did not live to see it accomplished. Again and again, after it seemed that they had been

subdued, tribes in one part of the island or another rose against the Romans, and the final conquest was not completed until almost a hundred years after the invasion under Claudius. In these long years of fighting against the Roman legions there were two Britons, Boadicea and Caractacus, who distinguished themselves especially, and whose courage and patriotism were celebrated in after times in many a story and song.

Boadicea was a great warrior queen whose house and lands the Roman soldiers seized and plundered, after cruelly scourging her and shamefully ill-treating her daughters. In revenge she roused some of the tribes to revolt and gathered an army from among them. We are told how she rode along the battle line in her war chariot, fully armed, urging the Britons on to battle against the Roman oppressors.

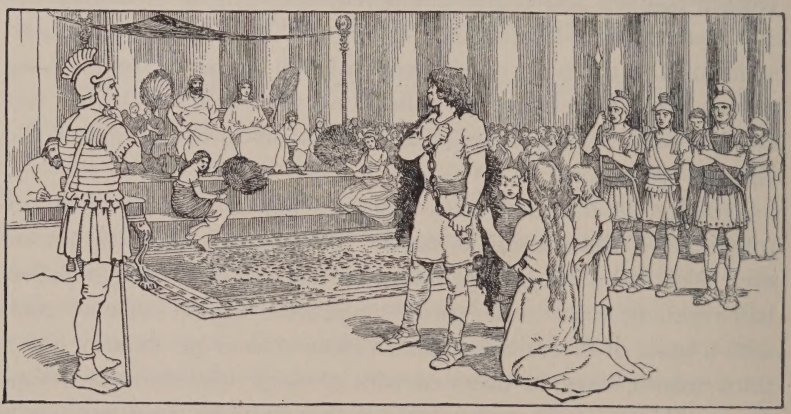
A writer of the times thus describes her as she addressed her followers: "She was tall in stature, hard visaged, and with fiercest eye; she had a rough voice, and an abundance of bright yellow hair reaching down to her girdle. She wore a great collar of gold, with a tunic of divers colors drawn close around her bosom, and a thick mantle over it, fastened with a clasp. So she was always dressed, but now she bore a lance in her hand to make her words more terrible." For many months she was successful in her battle for British freedom. She captured important Roman fortresses and caused great losses to the Roman legions. She was finally defeated, however, and, overwhelmed with despair at her failure, she took her own life.

PUBLIC LIBRARY

Caractacus was a prince who defied the Roman legions for nine years. He roused one tribe after another to resist them, and admitted no defeat until he was at last taken prisoner through treachery and was carried in chains with his family to Rome. The Roman people were wild with curiosity to see what sort of man it might be

who had dared oppose the Romans for so many years, and for their amusement he and his family were exhibited in the city streets. First in the procession came the servants and followers of Caractacus, carrying all his ornaments and splendid trappings; next came his brothers and his wife and daughter; and lastly himself, attracting the attention of all.

His family, when they appeared before the Emperor, began forthwith to beg him to have pity on them. Caractacus alone, we are



CARACTACUS BEFORE THE ROMAN EMPEROR

told, remained silent and unmoved. It may have been his courageous demeanor no less than the tears and prayers of his family that moved the Emperor to pardon his stubborn resistance, for forgiveness seems to have been readily granted him, as well as permission to live in Italy with his family for the rest of his life. But in spite of the comforts and advantages of the new life among civilized people, he must often have longed for the wild freedom of his home in distant Britain. He is said to have viewed with amazement the beautiful buildings at Rome, and to have expressed

wonder that men who owned such palaces should envy the Britons their poor huts, or take the trouble to conquer their country.

As soon as the native British chieftains had finally surrendered, a governor, with a force of soldiers at his command, was sent out from Rome to establish himself in Britain, that he might keep the people in subjection, and maintain such order that the Roman officials who came there to live should enjoy the same peace and quiet that prevailed at home. It was the duty of the governor to introduce into the new country the same laws that the Romans had made for themselves at home, and to see that they were enforced. He appointed the collectors of the yearly tribute that Britain, like the other Roman provinces, was now compelled to send to Rome; and he required the natives to worship the Emperor as a god, as was common everywhere throughout the Empire.

The burden of taxes laid on the Britons was very heavy. Men were taxed for the land they cultivated and for the produce they sold in the markets. They were obliged to keep the new Roman roads and bridges in repair, and to entertain Roman officials and their bodyguards whenever they made trips through the country. Some, in despair, gave up cultivating their fertile farms and let them go to waste, while the poorer people, who were taxed for every cow and sheep they owned, and cruelly beaten if they failed to pay the tax, were reduced to such poverty that they were bought and sold with the lands they tilled, like slaves, or else were forced into service in the Roman army.

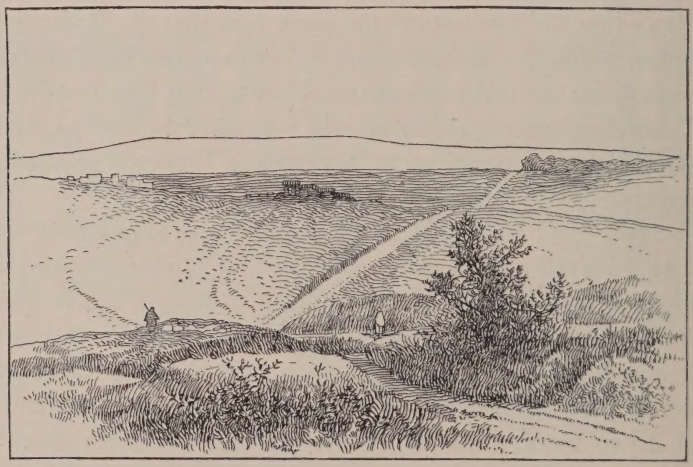
BOSTON PUBLIC LIBRARY

Section 13. Roman Remains in England

When the Romans came to Britain they found a country almost entirely covered with thick woods. So dense were some of these forests that it was well-nigh impossible to make one's way through them. There were also great stretches of swampy land, useless

either for farming or grazing, and many of the rivers were so choked with fallen trees that no boat could navigate them.

One of the first things done by the early Roman governors to improve these conditions was to make good roads connecting the different forts in which the soldiers were stationed. Thus communication was made easy between important points, and in time of danger the legions could be assembled on short notice. The



OLD ROMAN ROAD IN ENGLAND

wretched Britons were compelled to toil like slaves in making these roads, cutting down forests and draining swamps ; but, on the other hand, the country was much more easily protected and safer to live in after the highways were built, while the cutting down of the forests and the draining of the swamps increased the amount of farming land and tended to make the climate more healthful and agreeable.

The roads extended to every important place in the province. North, east, south, and west ran four great highways, and smaller

roads branched off from them in every direction. They connected, too, with roads on the other side of the English Channel leading directly to Rome. Better roads have rarely ever been built. Four different layers of carefully prepared stone, sand, and gravel were laid in a deep trench on a hard bottom, and the whole mass was then pounded into a firm, even surface. Even after the lapse of eighteen hundred years the remains of many of them are still to be seen. Some of them are in use as the foundation of later English roads, while others are found crossing parts of England that are now little frequented.

Remains of other great Roman works, also, can still be seen in England. The most impressive are those of the great wall that Hadrian, one of the Roman emperors, built across the island where it is narrowest, a distance of seventy miles, from Solway Firth on the west coast to the Tyne River on the east. This wall was built to protect the Roman towns from the savage tribes in the north. It was nearly twenty feet high and more than six feet thick, with fortified gates and turrets at intervals of a mile or so. A deep ditch ran along the northern or outer side, and a smooth wide road, with an earth wall beyond it, lay on the south or inner side, and there were many well-fortified camps along its course, garrisoned by soldiers.

BOSTON PUBLIC LIBRARY

The Romans had a great love of pure water for drinking and bathing, and in order to bring it down from the mountains and hills into their cities they constructed enormous aqueducts. These were channels of brick or stone, sometimes built underground, but mostly after the fashion shown in the illustration on page 50. Through these channels, extending on their lofty arches for many miles over the country, the water was carried straight over hill and valley to reservoirs outside the city, and from there sent in pipes to the houses of citizens, to the public fountains, and to the great

public bath halls. It is said that there were at least nine aqueducts in Rome itself, and that each citizen had almost twice as much water for his daily use as he would have in the best-equipped of our modern cities. The massive walls of many of these old aqueducts are still standing in countries that once belonged to Rome, their vast size stirring the awe and admiration of the beholder.

OLD ROMAN AQUEDUCT AT NÎMES, FRANCE

There are none, however, to be found in England, though there are remains of baths, showing the skillful arrangements the Romans devised for providing rooms with hot, cold, and tepid water, and the art with which they constructed and adorned the buildings.

Another kind of building, of which traces are found in every country in which the Romans lived, was the amphitheater. The amusement dearest to a Roman's heart was a fight between gladiators. In all Roman towns of any size or importance shows of this

sort were provided for every public occasion, sometimes by the government, sometimes by politicians, who treated the people to them as a favorite means of getting their votes. The fight took place in an amphitheater, an enormous building, different from any that we see in our cities to-day, with tiers of seats, like those circling round a race track or a circus, and a big oval space in the middle. The oval space was called the "arena," from the Latin word for "sand," because it was covered with sand in order that the blood of the victims killed in the combat might be quickly absorbed.

Upon this arena, of which all the spectators sitting in the rows of seats above it had a good view, the shows and contests took place. Sometimes there was a fight between lions, or tigers, or elephants, brought from Asia and Africa, but generally gladiators fought the wild beasts. The gladiators were either criminals or captives taken in war, who were compelled to fight for their lives in the arena, or else they were men especially trained for this sort of fighting in schools established for the purpose. Sometimes they succeeded in slaying the wild beast, sometimes they were themselves slain, but however the combat resulted it was always a cruel one. Besides fighting lions and tigers, gladiators sometimes fought with one another till one was killed, and sometimes criminals or Christian martyrs[1] were thrown into the arena to be devoured by wild beasts.

BOSTON PUBLIC LIBRARY

Traces of at least three amphitheaters are found in England, and in Italy in Roman times there are said to have been eighty. Far the greatest of them all was the Colosseum at Rome. It was so vast that 87,000 spectators could find room in it, and we are told that when it was dedicated shows were given in it lasting a hundred days, during which 5000 wild beasts were slain on its arena.

[1] The Christians who refused to worship the Emperor and the goddess of the city of Rome were regarded as traitors and were punished accordingly.

Section 14. How the Romans arranged their Houses

Even more interesting, perhaps, than the remains of Roman roads and walls, of amphitheaters, aqueducts, and baths, are the traces of dwelling houses that are found in all countries that once

Remains of Old Roman Baths, at Bath, England

were Roman provinces, and the curious things that have been unearthed among their foundations, for it is from these that we learn something of the manner of living of the Romans.

A Roman's fashion of building his home differed from ours in many respects. The house, one or two stories high, was entered through a sort of wide hall, richly paved with tiles and adorned with statues and flowering plants. This led into the large main room of the house, called the atrium. Here waxen images of the

ancestors of the family and other relics of the past were kept, and here visitors were received. The roof of the atrium was supported by pillars, and in its center was a square opening by which the room was lighted. As the Romans do not seem to have made use of window glass, this opening was uncovered, and beneath it, in the colored mosaic pavement of the floor, was a marble basin to receive the rain.

Beyond the atrium one looked into a court open to the sky, a charming fashion of building that the Romans had learned from the Greeks. Around it ran a colonnaded portico from which rooms opened. The pillars, the beautiful shrubs and flowers with which the court was planted, the fountain in the center, the statues and vases adorning it, all made it a delightful outdoor room in which the family might gather. Beyond this court, in country houses, lay flower gardens, terraces, and orchards.

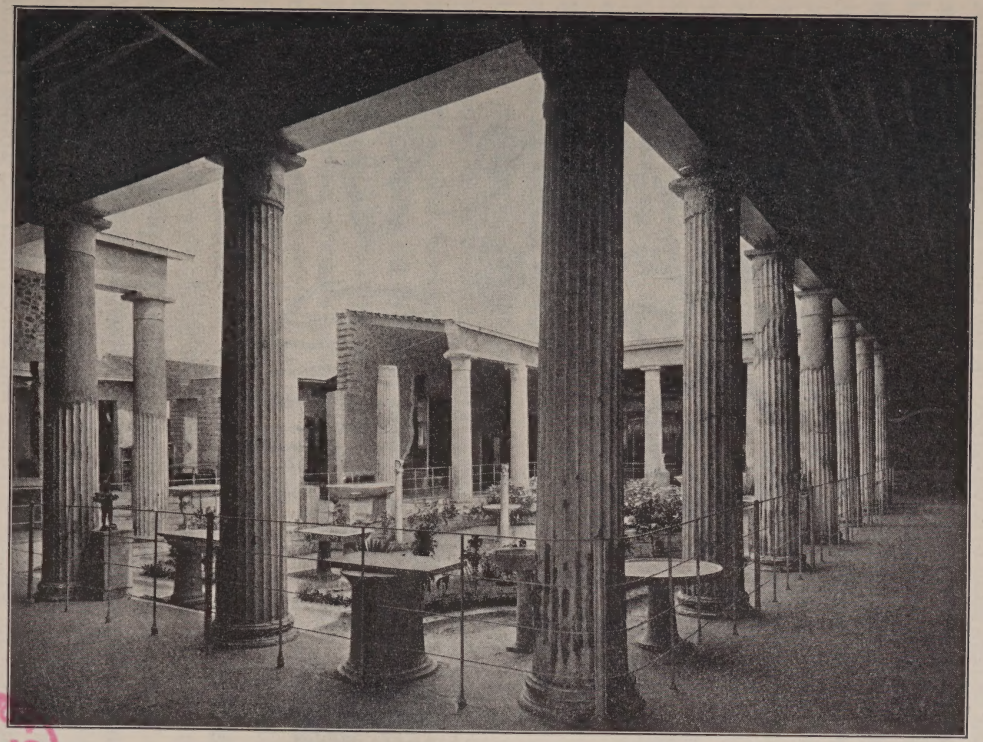
The rooms that surrounded the atrium and the court were used for various purposes. In the houses of the wealthy there were dining and sleeping rooms, bathrooms furnished with hot and cold water, parlors, rooms for taking sun baths, gymnasiums, kitchens, storerooms, servants' rooms, and pantries. There was, too, a sort of chapel where images of the household gods — the *lares* and *penates* — were kept, and where offerings of cakes and fruits were laid on their altars. The remains of some Roman country houses extend over several acres.

In England some of the mosaic floors of these luxurious villas have been found. Traces of their walls, too, are to be seen, showing that they were often painted with pictures representing different scenes and stories. Of these wall paintings, called frescoes, there is exceedingly little left, but enough to show how beautiful the designs were and how charming must have been the rooms that they adorned.

In the foundations of the houses, and in the earth round about them, all kinds of utensils, implements, and ornaments have been dug up. Among these have been found big earthen jars for wine;

ROMAN MOSAIC FROM POMPEII

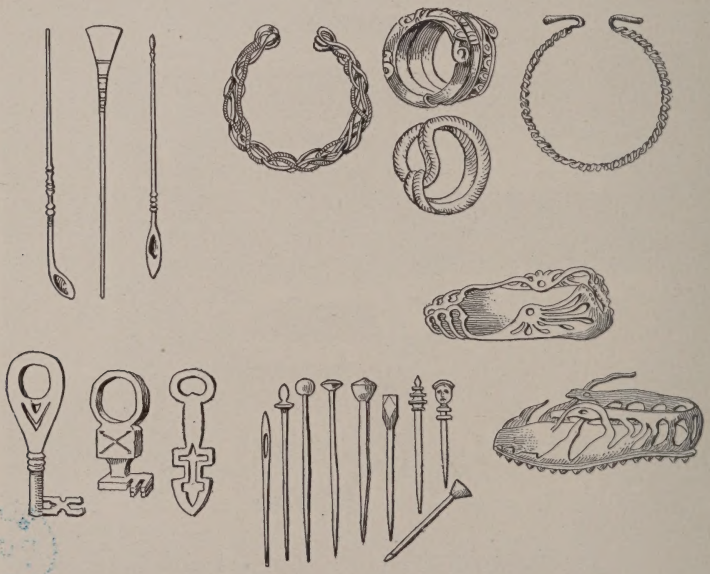
bronze cooking kettles, some of them showing where they had been mended; remains of scales with curious weights in the shape of heads and hearts; spoons made of bronze and bone; queer locks, as complicated as a modern Yale lock; and bronze keys which



BOSTON PUBLIC LIBRARY

PART OF AN ANCIENT ROMAN HOUSE FOUND IN POMPEII

their owners seem to have carried on key rings much as we do to-day. Near what was the kitchen little hand mills for grinding grain have been found; and iron horseshoes, hatchet and ax heads, and sword blades have been picked up, along with various kinds of knives and shears, and instruments that appear to have been used in surgery.

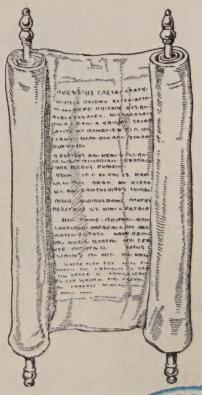


OLD ROMAN SPOONS, BRACELETS, KEYS, HAIRPINS, AND SANDALS FOUND IN ENGLAND

Among the more ornamental objects found near the villas are table silver, charming hand mirrors of polished bronze, long pins of bone and bronze which the Roman ladies wore in their hair, combs with double rows of teeth made of bone or bronze, bronze nail dressers, sandals, brooches with which men and women pinned up their flowing outside garments, beautifully engraved rings, and necklaces of gold or colored-glass beads.

Section 15. Roman Books and Writing Materials

All the articles just enumerated interest us because they are not, after all, so very unlike what we use to-day. There is one Roman implement, however, the *stylus*, that arouses our interest because it is so different from anything we employ in our daily life. When a Roman wished to write anything down he did not take paper and pen, as we do. He used, instead, a tablet or thin square of wood which had been covered with a coating of black wax, and wrote on it with his stylus. The stylus was made of metal, one end pointed and the other flat, and was about the size of a small penholder. He wrote with the pointed end, using the flat end for erasing and for smoothing out the wax again. When he desired to write a letter, he took several tablets, wrote his letter on them, tied them together with a strong cord, and sent them off by a messenger. The recipient of the letter, after reading it, erased it with his stylus, wrote his answer on the same tablets, and sent them back again. Many of these Roman pens have been found in England, and occasionally one of the wooden frames of the wax tablets.



Ancient Roman Book

BOSTON PUBLIC LIBRARY

The books of the Romans, too, were different from anything we see to-day. Instead of being made up of a number of sheets of printed paper, fastened together and inclosed within stiff covers, they consisted of sheets of papyrus, pasted together into one long strip, which was rolled up when not in use. The writing — for all books were written by hand with a reed or quill pen in those days and for many hundred years to come — was in columns. A roll of papyrus several yards long was necessary for even a short book,

and some books covered several rolls. The reader held the roll in both hands, slowly unrolling it with one hand as he read, and rolling it up with the other. Usually only one side of the long strip was written on. Sometimes the other side of old books was used for schoolboys' exercises or for scribbling paper. The roll was kept in a parchment cover, colored red or yellow.

The papyrus sheets were made in Egypt from a reedlike plant, growing along the Nile. The pithy inner part of the plant's stalk was cut into strips, laid on boards, moistened with paste, then covered with a second layer of strips laid crosswise, and the two pressed together until they formed one sheet. After this had been dried and polished it was ready for use. Our word "paper" is derived from the Latin word *papyrus*.

ROMAN ALTAR FOUND IN ENGLAND

SECTION 16. THE ROMANIZING OF BRITAIN

The Romans introduced their own religion into Britain, — the worship of Jupiter and Minerva, of Mars and Venus, of the innumerable lesser gods and goddesses that they held sacred, as well as the worship of the Emperor. They built temples, too, of the same style, copied from the Greeks, as they did elsewhere in the Roman dominions.

Some of the altars that they erected to their gods and to the various spirits that were thought to keep guard over fields and woods and springs, have been found in England, as well as little bronze images of the gods and goddesses, and stone statues of them. One of the most charming of these altars is inscribed, "From the Twentieth Legion, the Valiant and Victorious, to the Nymphs and Fountains"; and another altar is dedicated by the Roman soldier who erected it,

To the Genius of the place,
to Fortune who brought him back to Eternal Rome,
and to a kindly Fate.

Gradually the people of Britain, like those of the Roman provinces everywhere, learned to dress and live like their Roman conquerors, to speak Latin, and to take pleasure in the same amusements. In Roman times, in fact, an educated Briton would have felt at home in Gaul, in Italy, in Egypt, or in any of the Roman provinces, for wherever he went he would find men speaking the same language as himself, reading the same books, obeying the same laws, using the same kind of money, weights, and measures, enjoying the same amusements, paying worship to the same gods, and feeling the same pride in being a Roman citizen.

All these things constituted the Roman civilization, namely, their code of laws, their religion, their ways of living, their skill in constructing houses, roads, walls, aqueducts, and fine public buildings, their language, their books, and their system of government; and it is the teaching of their civilization to the people they conquered that is called the Romanizing of these people.

The process of Romanizing the Britons was a long one, but in the four hundred years during which the Romans remained in Britain it was so thoroughly done that little trace of the Britons of Cæsar's time could be found in the country. Their descendants had come to love too well the ease and comfort of the Roman way of living. The quiet and order that prevailed under Roman protection, and their lives of inaction, had well-nigh smothered the wild, free spirit and the courage in battle that Britons like Boadicea and Caractacus had shown in early days. When, at last, about 400 A.D., the Romans were compelled to withdraw their legions from Britain in order to protect their borders nearer home, the dependent Britons, having almost no leaders of courage and ability,

and few soldiers other than the miserable laborers on the farms and estates, were little able to defend their island from the new invaders that had already begun to make their way across the sea from Germany.

Questions. **1.** What is a mosaic? **2.** Why do you suppose the Romans did not write their letters on papyrus? **3.** What do the letters A.D. mean after a date? **4.** What can you find out about Pompeii? **5.** Were the Romans more civilized than we in any way? **6.** In what ways were they uncivilized?

References. CHEYNEY. Readings in English History, p. 23 (a Roman attack on the Britons); p. 25 (Boadicea); pp. 26–27 (Agricola, a Roman governor). COLBY. Selections from the Sources of English History, pp. 6–8 (supposed speech of a Briton on the oppression of the Romans). WRIGHT. The Celt, the Roman, and the Saxon, chaps. vi, vii, viii, xi, and xii (Roman remains in Britain). BATES and COMAN. English History Told by English Poets, p. 1 (a passage from Shakespeare's Cymbeline); p. 4 (Boadicea).

CHAPTER V

THE BREAK-UP OF THE ROMAN EMPIRE

How Cæsar and later Roman generals fought with the Germans. The Roman writer, Tacitus, describes the Germans. Their ways of life, government, religion, and amusements. How Germans gradually settled in Roman provinces. The battle of Adrianople. Alaric, the Goth, makes his way to Rome. Constantinople becomes the capital of the eastern part of the Roman Empire. German leaders establish kingdoms in the western half of the Roman Empire. The Germans invade England. Almost all traces of the Romans disappear in England

Section 17. The Early Germans

If one looks at a map of the Roman Empire, one sees on the northern borders of the realm a great stretch of country called Germania. In Roman times this was a vast and dismal region, shaggy with thick forests and impassable in many places on account of deep swamps and inaccessible mountain heights. Scattered throughout its length and breadth there lived many tribes belonging to the great German family, among them the Goths, Franks, Angles, and Saxons.

BOSTON PUBLIC LIBRARY

While Julius Cæsar was conquering Gaul he attacked some Germans that had crossed the Rhine with the intention of seizing land belonging to the Gauls. He soon discovered that they were a brave, hardy people, so skillful in fighting that he had no little trouble in driving them back again across the river. About sixty-five years later, during the reign of Augustus, the Romans and the Germans again came into conflict. The Romans tried to gain possession of a large tract of Germania and established outposts of soldiers to guard it, but were soon forced to retreat, with a fearful

loss to their legions. About the year 100 A. D. the Roman historian, Tacitus, wrote a book about Germany in which the Romans of the time took especial interest because war was again being carried on with some German tribes. It is not certain that Tacitus had ever visited the country, but if he had not, he must, at any rate, have had opportunities for learning about it from soldiers who had gone out there to fight.

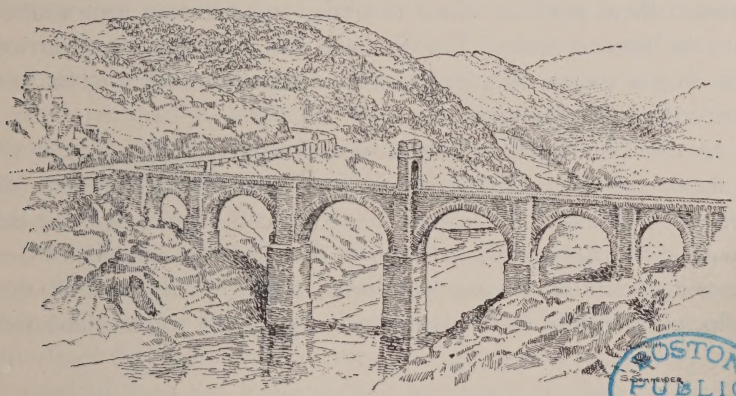
According to his account the Germans were not savages, in spite of the wildness of their country. They lived in houses, raised crops of grain, and had herds of cattle. Their food was very simple, for they lived on the grain they raised, the game they shot, the wild fruit they found in the woods, and a sort of cheese described by Tacitus as "curdled milk." They were also fond of beer, as the Germans still are.

The men are described as having tall and powerful bodies, fierce blue eyes, and reddish hair and beards. Their clothing was scanty, for they wore but one garment, which was usually made of the skins of beasts and which left much of the body exposed. So great was their physical endurance that even in the cold of winter this single garment was all they put on. The women wore linen garments, often colored purple or red. They were greatly respected by the men, whom they frequently assisted with their good counsel. In time of war they urged their husbands and sons on to battle and cheered them during the fight with shouts of encouragement, or heaped abuse on them if they fled before the enemy.

The Germans regarded their older and more experienced men with especial reverence. In all meetings to consider the management of the affairs of a tribe, the elders took the lead in discussing and deciding questions. The younger men were deferential and respectful to them, even counting it a disgrace to attempt to surpass them in deeds of daring or prowess.

Like the Greeks and Romans, the Germans worshiped many gods but were not accustomed to make images of them nor to build temples to them. They preferred rather to perform their devotions in beautiful groves and glades sacred to the gods.

A favorite amusement of the Germans was a sort of sword dance in which young men displayed their daring and dexterity by dancing among sharp swords and knives, in constant danger of being cut by them. Although their chief business was fighting, they



OLD ROMAN BRIDGE AT ALCÁNTARA, SPAIN

BOSTON PUBLIC LIBRARY

were ready to learn and quick to see the advantages of a civilized mode of life. They were exceedingly hospitable, entertaining any one who came to their doors, and protecting him, as long as he was under their roof, like one of their own kin.

These, then, were the German peoples who made their way again and again across the borders of the Roman Empire; and long before the Romans abandoned Britain and took their legions back to Italy, Germans had begun to sail over to the island and make raids upon its coast towns, carrying off whatever stores of provisions and valuables they could lay their hands upon.

Now, while the Roman government naturally fought back the armed bands of Germans who attempted to force their way across the frontiers of the Empire, small numbers of German settlers, bringing their household goods and possessions, were nevertheless permitted to cross over into the Roman provinces of Gaul or northern Italy and settle down without opposition from the Romans. The tribes who entered the Empire in this peaceable fashion may be considered immigrants rather than invaders. Roman officials granted them land on which to settle, and the men were drafted into the Roman army. The Romans and Germans intermarried, and in the course of a generation or two there came to be little distinction between them.

In the later times of the Roman Empire a large part of the army was made up of German soldiers, and many of the best officers in command of the legions were Germans or their descendants. Some of the Roman emperors even invited large colonies of Germans to settle in Roman provinces, asking in return that they fight in defense of their adopted country against any new invaders.

Section 18. How the Germans broke up the Western Part of the Roman Empire

There were times, however, when the Germans came into the Roman territory in such numbers that the government was put to it to find homes and occupation for them all, and difficulties arose which resulted in battles between the two peoples. Ammianus Marcellinus, a Roman historian who had been a soldier in the Roman army, tells of an occasion when the Germans came over in such numbers as to overwhelm the Roman forces.

The eastern part of Germany just north of the Danube was occupied by a tribe called the Goths. While they were living

peaceably there, farming their land and tending their cattle, they received sudden news of an approaching invasion of Huns,—a wild, savage people from Asia, who had pushed their way across the bleak, arid plains of eastern Europe into the more fertile country of the Germans, plundering, burning, and slaying everywhere.

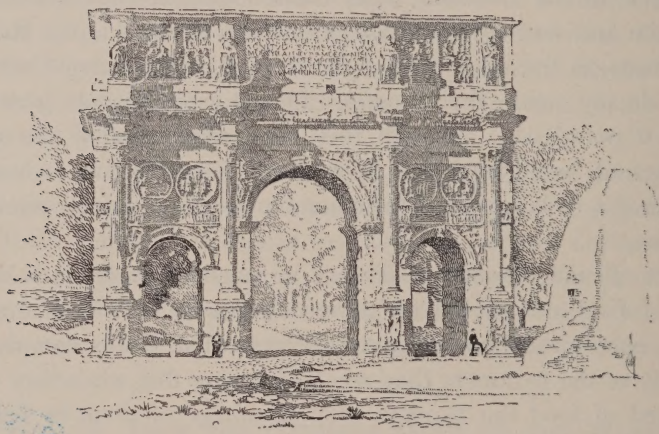
At the approach of the Huns the Goths fled in terror from their little homes and fields, leaving their lands and flocks to become the spoil of the invaders. They hurried south to the banks of the Danube and sent envoys to ask permission to settle in the Roman provinces on the other side of the river, where so many Germans had already made their homes. The Roman officials gave the desired permission, although they were astonished by the great throngs of immigrants who kept crossing the river in an unending stream of boats, until their numbers seemed like the sands of the sea.

The officials, however, had made no suitable preparations in the way of food and shelter for these newcomers, until such time as they could make homes for themselves. The Goths complained bitterly of the treatment they received, saying that when they were in need of food the Romans took advantage of them by forcing them to sell even their wives and children into slavery, and that often they got only dogs' meat in payment. Smarting under this injustice they resolved to fight for their rights; and they not only fought the Romans, but defeated them on their own soil in the battle of Adrianople, 378.

ATHERTON PUBLIC LIBRARY

Emboldened by their success the Germans began to penetrate further than ever before into the Roman domain. Some twenty years after the battle of Adrianople, Alaric, a Goth who had lived in a Roman province much of his life and had even held a position under the government, became the leader of the Goths. Having been refused a request for more land for his people and better pay

for himself, he incited a band of Goths to revolt against the government, and finally led them down through Italy to Rome itself. He captured the city with little difficulty. But the splendors of the capital, with its temples and arches and columned buildings, impressed him so deeply that he restrained his followers as far as possible from burning or destroying, and went away content with the load of treasure he and his men carried off.



Arch of Constantine at Rome, as it appears To-day

This sack of Rome (in 410) by Alaric made a great impression on the world, for it was the first time in hundreds of years that the sacred city of the Roman Empire had been entered by a hostile invader and its treasures of gold and silver, precious vases and bronzes, silks and costly jewels, touched by an enemy's hands.

Rome was, however, at this time not the only capital of the vast Roman Empire. Some eighty years before Alaric and his Goths captured Rome, a new capital had been established by the Emperor Constantine, far to the east, in what is now Turkey. He called the

new capital Constantinople, after himself. As the Romans had become accustomed to having two emperors at a time (and sometimes even three or four), one of the emperors naturally made his headquarters in Constantinople and the other in Italy. One was supposed to defend the eastern part of the commonwealth and the other the western.

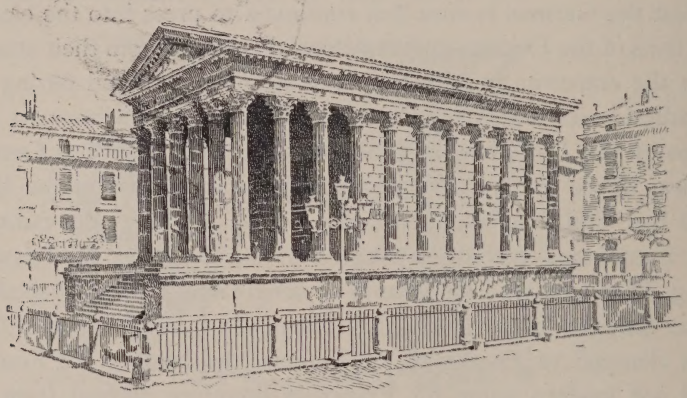
The Roman emperors at Constantinople were able to resist or defeat the German hordes that continued to press into the eastern portions of the Empire, and to defend the throne from their attacks. But the emperors in Italy were not so successful, and during the hundred years following Alaric's raid on Rome the western portions of the Empire were gradually occupied by various German tribes, whose leaders set up kingdoms of their own in the lands that had until then belonged to the Roman Empire. For example, the East Goths established a kingdom in Italy under their famous king, Theodoric, and the Franks invaded Gaul and established another kingdom under their chief, Clovis. In time the name of Gaul was changed to Frankland, or Francia, the land of the Franks; and our modern name for France is therefore derived from the name of one of the German tribes who helped to break up the Roman Empire.

BOSTON PUBLIC LIBRARY

A few of these German invaders who settled down in Italy, Gaul, and Spain were able to appreciate and eager to preserve all that the Romans had accomplished, but many cared little for such things and were more than willing to destroy the buildings and treasures if it served their need, or to let them go to ruin through neglect and carelessness. It is therefore mostly by a happy chance that any remains of the buildings, works of art, and books of the Roman people have survived until our day.

We can readily see that structures as admirably built as their roads, bridges, aqueducts, amphitheaters, and other masonry would

by their very strength be likely to survive the ravages of time. Fine works of art, on the other hand, such as statues, bronzes, and vases, were often preserved by having been buried in the earth or in the ruins of buildings, or sunk to the bottom of rivers and lakes, whence they have been rescued in modern times. Some of the books of the Greeks and Romans, containing their poems, histories, orations, and philosophy, have come down to us also, but most of



THE MAISON CARRÉE, A ROMAN TEMPLE STILL STANDING IN NÎMES, FRANCE

them were lost forever, for the libraries were destroyed and there was no one to take care of the books and see that new copies were made of them.

Besides these remains of the old Roman Empire, the world owes to the Romans the Latin language, which is the foundation of the languages spoken to-day by the people of France, Italy, and Spain. Words derived from Latin form so large a part of the English language also, that we can scarcely speak a sentence that does not contain some of them. Another legacy left us by the Romans is their code of laws, some of which are so wise and just

that men have never been able to improve upon them. Many of them are still in use in different countries of Europe, and their influence is seen in the laws of our own country. So, though the Roman Empire itself came to an end and passed away forever, the influence of the Roman ideas is still alive and perhaps will never altogether pass away.

Section 19. The Germans in England

We have seen how the Germans made their way into Italy, Gaul, and Spain, and how the Roman Empire gradually broke up. Let us turn now once more to Britain and the Britons. Even while the Romans still held sway there, three German tribes, the Jutes, Angles, and Saxons, had already made many attacks along the coast for the sake of plunder. After the Roman garrisons that used to guard the coast were recalled to Italy, these attacks and invasions became far more frequent and serious. At the same time that the Britons were suffering in this way from the Germans they were also greatly harassed by the wild Picts and Scots, who invaded their country from Ireland and Scotland and terribly devastated the northern borders of the land. All these troubles increased as the years went on.

Beautiful stories were told in later times about a noble and heroic Christian king of the Britons, called Arthur, who tried to protect his subjects from the attacks of these heathen tribes, and who dwelt in splendid state with his fair queen, Guinevere, in a castle at Camelot, in Wales. With them lived many knights and ladies, "who served as patterns of valor, breeding, and grace to the whole world." Twelve of the bravest knights were chosen by Arthur to sit at table with him and were called the "Knights of the Round Table,"— Sir Launcelot, Sir Perceval, Sir Galahad, and the rest. They went forth on quests of chivalry, — to protect

women, rescue the oppressed, chastise wrongdoers, free the enchanted, and bring succor to all in distress. The stories about them are so beautiful that it is hard to have to believe what historians tell us, — that they are only stories and not real history.

The Britons were so sorely distressed by all the invaders that at last, according to the account of an old chronicler, some of them wrote a letter to a great Roman general imploring him to send back the Roman legions so that Britain might have help against her enemies. The Britons thought it better to run the risk of being again oppressed by the Romans than to be destroyed entirely by invaders from the outside. This letter was called the "groans of the Britons." "The barbarians drive us to the sea," they wrote; "the sea drives us back to the barbarians; between them there is death on both sides; we are either slain or drowned."

The piteous letter, however, brought no help, for the Romans had their hands full, fighting with Goths and Huns, and could pay no attention to the plea of the Britons. The latter then decided, so the old historians tell us, that rather than be entirely destroyed by the Picts and Scots they would invite the Angles and Saxons to help them, offering them land to settle on in payment for their services.[1]

This offer was not refused, and about the year 449 three long ships appeared off the coast of England, bringing bands of Germans under two leaders, Hengist and Horsa. Almost before they had taken up the fight against the Picts and Scots and driven them out of Britain, there came more and more ships from Germany, until Britain found herself overwhelmed with a new enemy worse than the old. For after the Germans had accomplished that for

[1] Modern historians do not find very good proof of the old historians' story of this letter sent by the Britons to Rome, or of their invitation to the Angles and Saxons to help them.

which they had been invited, — that is, had driven out the Picts and Scots, — they refused to confine themselves to the lands that the Britons had assigned them as a reward for their good services, and began to swarm over all England, carrying death and destruction everywhere.

The wretched Britons were not able to hold their own and live on equal terms with the Germans, and in the end, after a long and persistent struggle lasting two centuries, they were either slain or made slaves by the enemy, with the exception of some who took refuge in Gaul and Ireland, and others who fled to the mountains of Wales, where their descendants still live and are known as Welshmen.

After this we can no longer think of the island as the home either of Britons or of Romans. It became controlled almost entirely by the Angles and Saxons from Germany, and came to be called *Angle land*, which was later shortened to *England*.

The Angles and Saxons were far less civilized than those German tribes that had overrun France and Italy, and under their devastating hands the beautiful Roman houses and public buildings in England were plundered and burned. The churches that had been built by those who had given up their heathen gods and adopted the Christian religion were destroyed and their priests killed, except those that were fortunate enough to escape the enemy and make their way over the sea to Ireland.

BOSTON PUBLIC LIBRARY

Almost all traces of the Roman civilization vanished. Some Latin names still survive in the names of towns ending in *caster*, or *cester*, like Lancaster or Gloucester, made from the Latin word *castra* (a camp), and commemorating the site of some old Roman camp town. The Romans had also introduced certain trees into England, — elms, chestnuts, walnuts, — and some vegetables, such as radishes and peas; but aside from these traces and those

remains spoken of in Chapter IV, there is no sign to be found in the island to-day of the Roman conquerors who once ruled over the country.

Questions. **1.** In what ways was the life led by the Germans in their own country different from that which they found when they crossed over into the Roman Empire? **2.** Did the Germans break up the whole Roman Empire? **3.** Why were the Roman buildings destroyed and the books of the Romans neglected and lost in those parts of the Empire in which the Germans settled? **4.** Can you find any poems written about King Arthur and his Round Table?

References. CHEYNEY. Readings in English History, pp. 32–34 (Britain after the departure of the Romans); pp. 37–40 (invasions of the Angles and Saxons); pp. 40–43 (Tacitus's account of the Germans); pp. 44–46 (examples of Old German poetry). COLBY. Selections from the Sources of English History, pp. 9–11 (the early Germans); pp. 12–14 (the invasion of Britain by the Germans). KENDALL. Source Book of English History, pp. 4–11 (the early Germans); pp. 12–13 (the invasion of Britain by the Germans). ROBINSON. Readings in European History, Vol. I, pp. 35–39 (the Huns and the Goths); p. 39 (battle of Adrianople). OGG. Source Book of Mediæval History, pp. 19–31 (the early Germans described by Cæsar and Tacitus); pp. 32–41 (coming of the Goths and battle of Adrianople); pp. 68–72 (the Saxon invasion of England). BOTSFORD. The Story of Rome as the Greeks and Romans Tell It, pp. 208–210 (the Germans). BATES and COMAN. English History Told by English Poets, p. 6 (the Passing of Arthur).

CHAPTER VI

THE EARLY CHRISTIANS AND THE CONVERSION OF ENGLAND

Beginnings of Christianity in the time of Augustus. Early Christians organize themselves into a body called the Church, governed by priests, bishops, and a supreme bishop, called the Pope. Pope Gregory the Great sends Augustine to convert the people of England. Augustine and his monks convert the people of Kent. The story of this conversion told by Venerable Bede. The story of the founding of a monastery by St. Benedict. Bede's life in an English monastery. The story of Cædmon, the first English poet

Section 20. The Beginnings of Christianity

Not many years after the first Roman emperor, Augustus, had died, and while the Roman Empire was still at its height, a new religion appeared. It was at first confined to the little province of Judea, in Palestine. Here a few followers of Jesus came together to worship God in a new way. They believed that all the gods and goddesses of the Greeks and Romans were evil spirits who delighted in misleading men, and they refused to offer sacrifices to their images. They thought that if they kept out of the heathen temples and lived a pure life in accordance with the teachings of Jesus, God would take them to heaven when they died, while those who refused to accept the new religion would suffer eternal punishment.

BOSTON PUBLIC LIBRARY

The beginnings of this new religion, called Christianity, were humble and obscure, but as its teachings became known, more and more people joined its ranks, and it was not long before some of the more eager and earnest of its followers began to feel that they ought to tell all the world of their faith. So we find the first

Christian missionaries, St. Peter, St. Paul, and others, going out from Judea to preach the gospel in Athens, Corinth, and Rome, and in all the chief cities of the Roman Empire.

Everywhere they gained converts, for there were many serious men and women among the Greeks and Romans who had become dissatisfied with their own religion, and were very ready to adopt the new and beautiful belief of the Christians, that good deeds on earth would receive the reward of a happy, never-ending life beyond the grave.

At first the Christians did not attract much attention from the Roman officials. They seemed to be quiet people, occupied only with their own affairs and content if they were allowed to hold their religious services undisturbed. It was their habit to come together for these services in a secret meeting which they called the brotherhood, or church. They also aided one another and cared for the sick, the unfortunate, and the needy among them, as real brothers would. They did not enter into the pleasures that most Romans enjoyed, never attended the shows in the circus or amphitheater, and showed in other ways their disapproval of such amusements.

Naturally they soon began to be disliked for keeping to themselves in this fashion, and for looking down on the manner of life of the people about them ; but there was no interference with their doings until it was found that they steadfastly refused to obey the universal order to worship the Emperor. They declared that their religion forbade their worshiping any but their own God. This roused the suspicions of the Roman officials. They concluded that people who would not obey the laws of the Empire must be conspiring against the commonwealth, and that in the secret meetings they held for worship they must be planning treason against the government.

It was in order to put a stop to this that the Roman officials began those persecutions of which we hear so much in the early

history of the Christian Church. The followers of Jesus were sometimes deprived of their houses and property, and in times of excitement they were dragged through the streets and stoned, crucified, burned, or thrown into the arena of the amphitheater to be torn to pieces by wild beasts.

However, this persecution, terrible as it was, did not prevent people from joining the ranks of the Christians. Indeed, it seemed only to make their religion more popular, for the number of converts increased rapidly. As their numbers increased it became necessary to organize and establish some sort of Church government. In every city where there was a community of Christians, one member more prominent than the rest was appointed to have oversight of the others, and was given the title of bishop (from a Greek word meaning "overseer"). Under the control of these bishops were the priests, who conducted services and baptized those who joined the Church. Of all the bishops, the most important, of course, was the bishop of Rome, who came to be recognized as the head of the whole Church, because he was held to be the successor of Peter, the prince of the apostles, whom every one believed to have founded the Christian Church of Rome. His title, Pope, came from the Latin word *papa*, meaning "father."

BOSTON PUBLIC LIBRARY

As time went on, an ever-increasing number of persons of all nations — Greeks, Italians, Gauls, and Britons — adopted the new religion. Its influence became so powerful and widespread that finally one of the Roman emperors, instead of encouraging or at least permitting the persecution of the Christians, as his predecessors had done, became a Christian himself. This emperor was Constantine, who, as we have seen, founded Constantinople some three hundred years after the death of Christ. Among the beautiful buildings with which he adorned the city was a Christian church called St. Sophia. He issued edicts commanding that the

Christian Church should be protected and put on an equal footing with the ancient Roman religion. Later Christian emperors went much further and forbade the old pagan sacrifices altogether. The result was that the Church continued to grow in influence and importance during the centuries that followed.

Section 21. The Conversion of England

One day a monk — who later became one of the most famous of the popes, Gregory the Great — was passing the market place in Rome and chanced to notice some boys who were being sold there for slaves. They were so beautiful, with their fair faces and their fine soft golden hair, that he asked who they were. When he was told that they were Angles, he replied, "They seem more like angels!" They came, in truth, from England, and were descendants of the German tribe of Angles that had come over with Hengist and Horsa to the island of Britain in 449, almost a hundred and fifty years before the time of Pope Gregory.

Gregory no sooner saw the fair-haired slaves from England than he began forthwith to plan how these heathen people might be converted to Christianity and so become still more like "angels" than they were. He was so deeply interested in their conversion that he wanted to undertake the mission himself, but the bishop of Rome felt that he could not spare so valuable an adviser. But later, when Gregory himself became pope, he was free to carry out his ardent desire.

He chose for his work a company of forty monks, under the leadership of Augustine,[1] one of his friends, who was the head of a Roman monastery. The monks were very reluctant at first to go on so toilsome and dangerous an expedition into a country

[1] This St. Augustine of Canterbury must not be confused with the great theologian St. Augustine, who lived two centuries earlier.

inhabited by barbarous, warlike men, of whose very language they were ignorant; but with Pope Gregory's encouragement they took heart, and, after the long journey across France and the English Channel, they landed on the shores of England in the summer of 597, to begin their work of making Christians of the German tribes that had settled there.

All these tribes were now coming to be called English people, after the largest tribe, the Angles; and the country, as we have seen, was called Angle land, or England. The people were still living in separate tribes, somewhat as they had lived in Germany, each tribe under its chief. In the north was a kingdom called Northumbria, in the south was the kingdom of Kent, and scattered throughout the country were other kingdoms.

ST. MARTIN'S CHURCH, CANTERBURY, BUILT ON THE SITE OF QUEEN BERTHA'S CHAPEL

BOSTON PUBLIC LIBRARY

It was from Ethelbert, king of Kent, that Augustine and his missionaries asked permission to enter England and preach Christianity. They had landed in Kent because it was easiest for them to reach its shores from France, and they felt more sure of a favorable answer from Ethelbert because his wife, Bertha, was already a Christian. Queen Bertha, called Bertha Broadfoot, was a Frankish lady. Her father had permitted her to marry Ethelbert and go to live among a pagan people only on condition that she should be allowed to continue worshiping in her own way and to take her own Christian priest with her from France. In Canterbury, where the king's palace was, she had a little chapel in which her priest held Christian services.

When Augustine and his missionaries sent to ask Ethelbert if they might tell him about the new religion and to preach it to his people, the king granted their request, but he stipulated that whatever they had to say should be said out of doors, lest they might be intending to practice some magic arts on him. Magic, according to heathen belief, was less likely to work harm outside the four walls of a house than within. So the king took his seat in the open air, and Augustine came toward him with his procession of monks, chanting the litany [1] and carrying before them a picture of Christ and a silver cross glistening in the sunshine. At the bidding of the king they sat down, and after offering prayers for him and his people, they told how beautiful was the Christian faith, since it made men's lives better on earth and opened the doors of heaven to them when they died.

Ethelbert listened to them attentively, but said that he could not give up his own religion without bestowing more thought on the matter. He gave Augustine permission to live in Canterbury, however, and to carry on his missionary work in any way he chose.

Thereafter Augustine and his band went about preaching Christianity, leading lives of fasting, poverty, and prayer, and constantly working to win over the English from their pagan beliefs. They held services and baptized converts in Queen Bertha's little church of St. Martin's in Canterbury, and in due time many men and women adopted the new religion. King Ethelbert himself became one of their converts and helped them in their work. And later Pope Gregory, who had all this time kept sending letters of advice and encouragement to Augustine, appointed him Archbishop of Canterbury.

This is the story of the bringing of the Christian religion into England, as we learn it from a history of the Christian Church in

[1] A solemn form of prayer.

England, written by an English monk named Bede. Much that Bede tells us is of especial value, because he lived only about seventy years after the coming of the Christian missionaries. This makes it quite possible for him to have learned about them at first-hand from men who had seen and known both Ethelbert and Augustine. He tells us, too, that he was always careful to ask information from none but those whom he believed trustworthy.

Section 22. Bede and the Rule of St. Benedict

Early in the Christian era, men who had become converted to the new religion and who repented of their past sins and wished to escape further temptations, began to separate themselves from their families and friends and go away to live a life of solitude. Many of them took refuge in the desert, in Egypt, following the example of an early Christian hermit, St. Anthony, who left his home and people and retired to a solitary cave in the wilderness. Sometimes these holy men would join with others who wished to live the same life and, building their little cells or rooms near one another, would form a community called a monastery.[1]

About five centuries after the founding of the Christian religion a young Italian named Benedict became disgusted with the wickedness and extravagances of life at Rome and fled from the city to take up his abode in a grotto high up on a mountain side, that he might there live a life of purity, free from temptation. Later he moved to another refuge on Monte Cassino in southern Italy, and here, on a lonely picturesque hill, near the site of a pagan temple to Venus which he had demolished, he and a company of monks erected a monastery.

BOSTON PUBLIC LIBRARY

Benedict, as the head of the monastery, laid down strict rules for the daily life of those who had joined him; and his monastery

[1] Monastery comes from a Greek word meaning "alone."

became so famous that all over western Europe others were founded and conducted according to the rules established by him. In England "in every rich valley, by the side of every clear and deep stream, rose a Benedictine abbey.[1]" Nunneries, too, were

Monastery at Vallombrosa, Italy

established, to which women might retire from the world. The monastery in which Bede lived was one built by Benedictine monks.

The rules that St. Benedict laid down for his monks were intended to teach the necessity of obedience and labor. The monks were to elect one of their number to be their abbot, or superior, and to him they were to pay implicit obedience. At the same

[1] Monasteries were usually called abbeys in England because the larger ones were presided over by abbots.

time, when any serious question was to be decided, the abbot was to call upon all the monks, even the least important, for his opinion in the matter.

"Idleness is an enemy of the soul," said Benedict, and "to labor is to pray"; therefore the monks should work. All the time not taken up in eating, sleeping, and prayer was to be divided into periods of labor and religious reading. As every monastery had land about it to be cultivated, it is easy to see that the farm and garden, as well as the kitchen, the bakery, the mill, and the making of their clothing and shoes, would give the monks ample opportunity to work with their hands. Moreover, it was thought desirable that they should, as far as possible, make everything they used, in order that they might have little occasion for mingling with the outside world.

The rules also enjoined on them to speak little with one another, to care for the sick, to read aloud during meals, and to give lessons to all the boys and young men who lived in the monastery. As we shall see later, monasteries were for many centuries almost the only place where there was any studying or teaching. While a monk was not permitted to own anything whatever, each one was supplied with a knife, a stylus, a writing tablet, a needle, and shoes and stockings.

BOSTON PUBLIC LIBRARY

Bede, who wrote the story of St. Augustine, was placed in a monastery in Northumbria, in the north of England, when he was a little boy of seven, and all his life he lived as a monk, loved and honored by all about him. In his writings he tells of the various occupations that kept him busy throughout his days in the quiet sheltered convent. He took part in services in chapel, singing, praying, and preaching; he took his turn at cooking and cleaning in the house; tended the cows and sheep; gave the calves and lambs their milk; helped in the plowing and planting of garden and

fields and in gathering the harvests; visited the poor and sick of the neighborhood; and shared in the work of copying books. This last task was assigned only to the more careful and better-educated monks of every monastery, and was the only way in which books were reproduced in the days before the invention of printing.

Bede studied constantly whatever books he could find, — history, poetry, treatises on mathematics, and, above all, the Bible.

Cloisters of an Italian Monastery

He also taught the young monks who came to his monastery, even from distant countries, to study with him, for he was counted the most learned man of the times, and his piety had gained him the title of Venerable Bede. He wrote many books himself, all in Latin, the most important being the history of the Church, already mentioned. When he died he was engaged in translating the New Testament from Latin into English, for the use of the common people, who did not know Latin.

Section 23. Cædmon, the First English Poet

Cædmon, whose story is told by Bede, was a helper in a monastery, the famous abbey of Whitby, but he had never learned to sing and so could not join with the monks in chanting the evening hymns. One night as they sat about singing hymns in turn, he grew ashamed that the others should see that he could not sing, and slipped away to the stables where he had charge of the horses and oxen. There he fell asleep and dreamed that a man stood beside him and, calling him by name, said:

"Cædmon, sing me something!"

Then answered he, "I cannot sing anything; for that reason I went out from the company, and I came hither because I could not sing."

But the man said, "However, thou canst sing to me, doubt it not."

Cædmon asked then, "What shall I sing?"

And the man answered, "Sing me of the Creation!"

When Cædmon had received this answer, then began he at once to sing in praise of God the Creator, verses and words that he had never heard in his life before. And this was the beginning of what he sang:

"Now let us praise
The Keeper of Heaven's kingdom,
The Creator's might,
And the thought of His mind,
The works of the World Father—
How of all wonders
He was the beginning.
The Holy Creator
First shaped heaven
A roof for earth's children;
Then the Creator
The Keeper of mankind,
The Eternal Lord,
The Almighty Father,
Afterward made the earth
A fold for men."

BOSTON PUBLIC LIBRARY

When Cædmon awoke the next morning he remembered what he had dreamed, and it seemed to him so wonderful that he went to Saint Hilda, a holy abbess who was the head of the convent near by, to tell her of it, and she and all the wise men of the town marveled at Cædmon's tale, and to test him "they related to him a holy discourse, and bade him try to turn that into sweet song. And when he had received it he went to his house, and, coming again on the morrow, sang to them in the sweetest voice what they had related to him." And so, after that, he left off being a cowherd and gave his time to the making of poems, always on some religious theme, and of such sweetness and humility that many who heard them were moved to give up their wicked ways and turn to a life of piety.

Questions. **1.** Why was it necessary to reconvert England to Christianity when it had been Christianized while forming a part of the Roman Empire? **2.** In what century did Pope Gregory live? **3.** In what year did the seventh century begin? **4.** Was the English of Bede's time like that which we speak to-day?

References. CHEYNEY. Readings in English History, pp. 46–49 (conversion of Kent); pp. 49–51 (conversion of Northumbria); pp. 53–56 (story of Cædmon). COLBY. Selections from the Sources of English History, pp. 14–16 (St. Augustine in Kent). KENDALL. Source Book of English History, pp. 14–16 (conversion of Edwin, king of the Northumbrians). ROBINSON. Readings in European History, Vol. I, pp. 49–51 (conversion of Kent); pp. 52–53 (conversion of Northumbria); p. 53 (conversion of Germany); p. 41 (a monk). OGG. Source Book of Mediæval History, pp. 72–77 (the mission of St. Augustine); pp. 83–90 (the Rule of St. Benedict). BOTSFORD. The Story of Rome as the Greeks and Romans Tell It, pp. 311–315 (thoughts of the pagan emperor, Marcus Aurelius). Old South Leaflets, Vol. V, p. 265 (St. Augustine). BEDE'S Ecclesiastical History, Book I, chaps. xxiii, xxv, xxvi (introduction of Christianity into Kent); Book II, chaps. xii, xiii (conversion of Northumbria); Book IV, chap. xxiv (story of Cædmon). BATES and COMAN. English History Told by English Poets, p. 17 (Glad Tidings).

CHAPTER VII

ALFRED THE GREAT AND HIS TIMES

England from the time of St. Augustine. How the English lived. Their churches and monasteries. Education of the people. The coming of the Danes. Alfred becomes king of England. His boyhood. His love of learning. His translations. His care for his people. The state of the country at the time of his death

Section 24. How People lived in England a Thousand Years Ago

During the centuries that followed the conversion of the English to Christianity by St. Augustine of Canterbury and his fellow missionaries, many churches and monasteries were built in England. Some of the monks were learned men and they established schools in their monasteries where they taught pupils to read Latin and to copy religious books. But a great many more people were interested in fighting than in reading, for a never-ending warfare was going on among the various English kingdoms, each one struggling for the mastery of the country.

This almost constant civil warfare prevented any very rapid advance in civilization and refinement. Nevertheless the English people of these times differed in many ways from the half-barbarous Angles and Saxons who had come over to England three hundred years before. In the first place, they now lived in little villages instead of in small scattered huts such as their ancestors had usually occupied in Germany. Besides the villages there were also a few larger towns, the principal one even then being London.

The London of those early days would seem a very small and mean town indeed to us, nowadays. On the side toward the river it had a thick strong wall studded with small towers, where guards were always on the watch for the enemy. Within the town there were some little stone churches, of which the most important was St. Paul's; and there, also, was the king's residence. The houses of the people were not much better than huts, low and dark, and the streets on which they stood were narrow muddy lanes, running in all directions and at all angles to one another.

In general, throughout the country, there were but two sorts of houses. Men of wealth, who owned a good deal of land and large flocks and herds, lived in stone or wooden houses. Even the best of these were small and uncomfortable enough,—very cold in winter, with their stone floors and drafty corners, and almost always smoky, since a hole in the roof of the hall, or main room, was the only kind of chimney they had. The straw that was spread on the floor to take off the chill was seldom changed and grew to be very filthy as time went on.

These houses were as dark as they were cold, for holes in the wall were the only windows. As there was no window glass in England in those days, the holes were generally left uncovered. Sometimes, however, a piece of oiled linen was placed over them, which shut out some of the cold and wet and allowed a feeble light to enter. In most houses there was but one room, a sort of hall, where the family and servants ate together. When mealtime came they ate from boards brought in and placed on trestles. At night they all slept together on the floor about the fireplace. When there were other rooms they consisted of tiny boxlike bedchambers, called "bowers," in which the ladies of the house slept. In the better houses heavy woolen curtains, embroidered in gay-colored patterns, were hung on the walls to keep out some of the cold.

Farm Work in the Eleventh Century

Much of the ladies' time was passed in embroidering such hangings for the household.

The homes of the poorer people did not deserve the name of houses. They were nothing but little huts, built generally of dried mud and thatched with straw. They were lighted only from the door, unless perchance a hole was made in the wall to give a little more light. There was only one small room, where all the family ate and slept. The floor was of earth and must always have been damp. As in the larger houses, the only chimney was a hole in the roof. These wretched little huts were huddled together on the estates of the wealthy landowners. The tenants who lived in them cultivated the fields and tended the flocks and herds of the owner of the land, and depended upon him, in turn, to protect them from any attacks made by neighboring landlords or by the Danes.

The farming that was done in these times, and for many hundreds of years afterwards, was of a very simple and unskilled sort, and the implements that were used were of the rudest make. From the curious picture on page 87 we learn something of the farmer's work at certain seasons of the year, the strange plows and carts he used, and his primitive methods of harvesting and winnowing the grain.

The pigs, which were turned into the woods in September to eat nuts and acorns, were more valued than any other farm animal. They were easily taken care of, and the great stretches of oak and beech forests that covered large parts of England then, and have not yet all disappeared, furnished plenty of nuts for them. All the autumn they roamed through the woods, under the care of the swineherd, fattening for the winter killing.

The most important buildings to be seen throughout the country were the monasteries and churches. They were sometimes built of stone, though more often of wood, and an attempt was made to give

them a pleasing appearance, as will be seen from the arches in the wall of the only church that has endured through the thousand years since those times.[1] The larger churches and monastery chapels were richly furnished with chalices of gold and silver, finely wrought

Old Saxon Necklaces, Combs, Glass Vessels, and Spoons

lamps hanging from golden chains, illuminated service books, beautiful tapestries and coverings for the altars, and, indeed, with all that the best workmen of Italy could produce and the English workmen copy. The church altar was held to be a sanctuary so sacred that one taking refuge there was under the protection of God and must not be harmed.

[1] A picture of this is on page 93.

The monastery buildings were surrounded by carefully tended gardens and orchards, where grain and fruit were raised in abundance under the skillful hands of the monks, who were much better gardeners and farmers than the common people. There were also wide fields, and pastures where the cattle belonging to the monastery grazed, and forests of beech and oak trees for the feeding of their swine.

As in earlier times, and for many centuries afterward, the monks and clergymen were almost the only persons who had any learning; but even among them were many who could neither read nor write. As for the people outside the Church, very few, rich or poor, knew so much as their letters, or how to write their names. The few books that were written were mostly of a religious character, such as the lives of the saints and the accounts of their miracles. The most important book of the early years of English history was the Venerable Bede's Church history. This was written in Latin, as indeed were all books. The poems of Cædmon were, however, in English, and, as we know, were probably the first to be written in that language. There were also some English songs and poems that had been known and recited by the people for a long while, and were now being written down for the first time.

For the ordinary man there was no leisure for learning. He was kept busy raising the grain, tending the swine and cattle, making the beer, and doing all the other work required to pay his rent to the landlord and keep himself and his family alive. Besides all this he had to fight in his lord's army whenever he was called upon for service.

In the year 787 a dreadful enemy, called the Danes, or Northmen, appeared off the English coast, sailing across the sea from Norway, Sweden, and Denmark.

They attacked all the villages that were near enough to the sea to permit them to make an easy escape to their boats, and though the English fought with them again and again, the Northmen generally succeeded in getting back to their ships in safety, loaded with gold and silver plunder from the churches and monasteries, leaving behind them murdered men, women, and children, and burning buildings and villages. Year after year they came, and at last they began to swarm over in such numbers that it was plain that they would take entire possession of the country unless they could be checked.

Section 25. Alfred the Great

King after king tried his hand at getting rid of the Danes, but none were successful until King Alfred came to the English throne (in the year 871), succeeding his brother, who had been slain in a battle with the Northmen. The young king soon proved himself a brave warrior and an able commander, so quick in meeting the attacks of the enemy and so skillful in repulsing them that before eight years had passed he had brought about a treaty of peace with them. By this treaty a considerable portion of the eastern part of England was turned over to the Danes in which they were to be allowed to settle on condition that they stop fighting and plundering and leave all the rest of the island undisturbed.

BOSTON PUBLIC LIBRARY

King Alfred thus began his reign by a great service to his country, and all his life he continued to devote himself to the good of his subjects. His one aim, as he said, was "to leave to the men that came after a remembrance of him in good works." We are fortunate in knowing a good deal about him, because we have the story of his life written by one who lived at the same time, and who had the greatest admiration and affection for him.

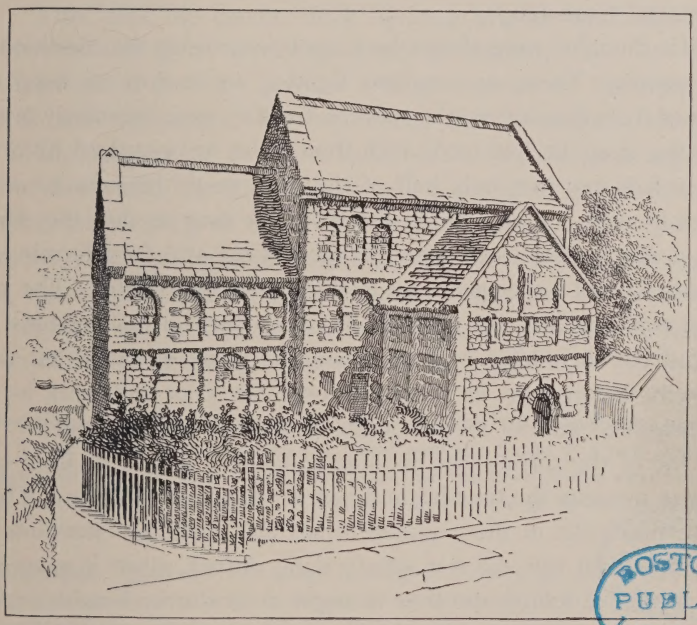
Alfred's biographer, who was an English bishop named Asser, begins his account with stories of the king's boyhood. He describes him as a charming child, more graceful and attractive than his brothers, and beloved above them all by every one who knew him. One day their mother showed her children a beautifully illuminated little book of poems, which she said she would give to the one who should first learn to recite a poem to her; and Alfred, although he was the youngest, was the first to ask if he might try for the prize. Before many days he came to his mother and said over to her one of the poems that he had learned perfectly. So the little book was given to him.

Besides these verses he learned with great ease many other poems, psalms, and prayers, from hearing them recited to him, for he had a wonderfully quick mind. If he had had good teachers when he was young, he would have been even a more learned man than he was; but there seems to have been no one at his father's court capable of teaching him when he was a boy, and after he grew up and became king he had little time for study and not much strength, for he had all his life to fight against the attacks of a painful disease.

Nevertheless he had a great love of learning and was eager that not only he himself but all his subjects should be taught. He established a school in his palace, where his own children, as well as those of the bishops and noblemen of his court, were instructed in the few studies that were then taught. All the books were in Latin, so the children were taught to read Latin and to recite Latin psalms and other portions of the Bible, as well as English poems.

When the king could not find enough teachers in England for his school, he sent over for any learned men of France who were willing to come to his court and teach; and whenever he had the leisure to listen to them, either day or night, he had them read to

him until he became well acquainted with many books. He did not learn to read Latin himself until he was almost forty. Then, as he desired so ardently that his subjects should be able to read, he himself set about translating Latin books into English for the benefit of those of his people who knew no Latin. Whenever, in



OLD SAXON CHURCH; THE ONLY COMPLETE ONE SURVIVING

BOSTON PUBLIC LIBRARY

making his translations, he came across anything he thought they would be too ignorant to understand, he took time to write down an explanation of it for them.

Besides his translations, Alfred had a history of the English people written, from the time when they first came over to Britain until his own reign. This book, which is called the "Anglo-Saxon

Chronicle," was the first important one to be written in English. It was continued by other writers for many years after Alfred's death, and even now, when historians wish to write about the English people as they were in those early times, they must rely for information upon this old Chronicle that King Alfred began a thousand years ago.

His thoughts were always bent upon improving the condition of his people. There was endless fighting to be done to keep the Danes from devastating the country, for they were constantly breaking the treaty he had made with them. Yet he organized his army in such a way that only half of the men would have to be away from home at a time. While one half were away on duty the others could stay at home and attend to their flocks and their farming.

Alfred was a special friend to the poor of his realm. The rich men could protect themselves, but "the poor," he said, "have no friend but their king." In deciding the many disputes that were brought before him he always favored the poor and weak as far as possible; and all men thought him a fair and just judge.

One of the stories that his biographer tells is how he used candles to measure the time by, and how he invented a lantern. There were no clocks in those remote times and men told the time by the sun. But this did not satisfy King Alfred, since it gave him no means of telling the time at night or in stormy weather. And he wished, too, to have the day accurately divided so that he could make the best use of it. So he experimented until he found out how long a candle must be to burn for four hours, and then had six made of such a length that they would last for exactly twenty-four hours. Moreover, he marked off spaces on them so that he could divide his time into even smaller periods. But then he found that the wind that came through the doors and the cracks in the walls of the house, or under his tent when he was away fighting the

Danes, blew out the lights or made the candles gutter and burn unevenly. He saw that he would have to find some way of protecting them against a draft of air, and after much thought he had some white oxhorn cut into sheets so thin that they were transparent, and these he set on a wooden frame around the candles. This kept the candle clock burning brightly and steadily, and proved also to be a very good sort of lantern.

Alfred was a devout Christian and gave much of his time to prayers and meditation. He felt indeed that he ought to devote half of each day to the service of the Church. He also gave a great part of his wealth to the building and support of churches and monasteries, so many of which had been destroyed by the Danes.

In the year 900 King Alfred died. In 1900, a thousand years later, the English people commemorated his death by meetings and pageants and writing books about him, for they love to recall and to do honor to the greatest of their early rulers.

Questions. **1.** What is meant by "civil" warfare? **2.** Compare a nobleman's house in the time of Alfred the Great with the house of a rich Roman five hundred years earlier. **3.** Do you think that the poor people were better off in Alfred's time than now? **4.** Where did children go to school in the time of Alfred the Great?

BOSTON PUBLIC LIBRARY

References. CHEYNEY. Readings in English History, pp. 58–63 (extracts from the Anglo-Saxon Chronicle in regard to the attack of the Danes); pp. 63–69 (Alfred the Great); pp. 69–72 (dialogue between teacher and pupils in Anglo-Saxon times); pp. 80–82 (Alfred's "dooms" or laws). COLBY. Selections from the Sources of English History, pp. 19–22 (Alfred's love of learning); pp. 22–24 (Alfred's wars with the Danes). KENDALL. Source Book of English History, pp. 17–20 (Alfred's dooms); pp. 21–24 (Alfred and the Danes). OGG. Source Book of Mediæval History, pp. 181–185 (the Danes in England); pp. 185–195 (Alfred the Great). Old South Leaflets, Vol. V, p. 245 (King Alfred's account of Europe). Six Old English Chronicles, pp. 43–86 (Asser's Life of King Alfred). BATES and COMAN. English History Told by English Poets, p. 18 (Alfred and his descendants).

CHAPTER VIII

THE VIKINGS

The misery that the Vikings, or Northmen, caused the French in the ninth century. Why we are interested in the Northmen. The beauty and skillful workmanship of their relics. The Norse *sagas* and what they tell us of the religion, pleasures, and business of the Vikings. Iceland. How the Danish Northmen troubled England. Canute, the Dane, becomes king of England

Section 26. Raids of the Northmen

The invaders who made the English so much trouble in Alfred's time were distant kinsmen of the English, — a branch of the same German people. They lived in the countries lying beyond the North Sea (Denmark, Norway, and Sweden), and were given various names by the people whose lands they invaded, — Northmen, Norsemen, Normen, and Danes. Their own name for themselves was *Vikings*, a word that has nothing to do with "kings," as one might think at first sight, but came perhaps from the Norse word "vik" meaning a *bay* or *inlet*, because the ships on which they spent so much of their lives were anchored in the bays and inlets when not in use.

The Vikings were tall, stalwart men, with long yellow hair and bright blue eyes, — men who loved to ride the sea and battle with its stormy waves; and in some wild tempest of wind and rain, when their victims were least expecting them, to swoop down in their long boats upon a defenseless coast village, burn the homes, slay the men, women, and children of the little town, and carry off to their ships all the sheep and cattle and the store of grain and provisions.

In French chronicles of these times we read many accounts of the attacks of the Danish Northmen upon the coast of France. For the year 841 an old chronicler writes: "The Danish pirates from the shores of the north made a raid into the country of Rouen with fire and sword. They pillaged the city in their fury and slew or took captive the monks and the rest of the people. They devastated all the monasteries and left them filled with terror."

For the next year an entry reads, "At this time a fleet of Northmen came suddenly at break of day, capturing and killing men and women, leaving nothing but the buildings that had been saved by a ransom of silver." And for the next, "The Northmen pirates arrived in the town, and after having killed the bishop and many of the priests and laymen and others, men and women alike, they pillaged the town." "Again the Northmen, in the month of October, intrenched themselves at the town of Condé and terribly devastated the kingdom. They ceased not from plundering and drove away all the inhabitants that were left alive. They destroyed houses, and razed monasteries and churches to the ground, and brought the priests and abbots to death by sword and famine, or sold them as slaves beyond the sea. They killed the dwellers in the land and none could resist them."

This was the sort of trouble the Northmen brought upon the people of France almost every year during the latter half of the ninth century. They grew bolder with every attack, and finally no longer confined themselves to the towns on the coast but went far inland, where they pillaged villages and towns and carried away rich treasures from churches and monasteries. Often they settled down for the season on an island near the coast, setting out from it for their raids and escaping back to it with their load of plunder. It is small wonder that the old chroniclers who lived at the time

that these horrors occurred, and who must often have beheld the burning villages and monasteries, the ruined crops and desolate people the Northmen left in their wake, — it is small wonder that they thought of them only as a terrible enemy, merciless and unconquerable, afraid of nothing on sea or land, a power incapable of good and productive of untold evil.

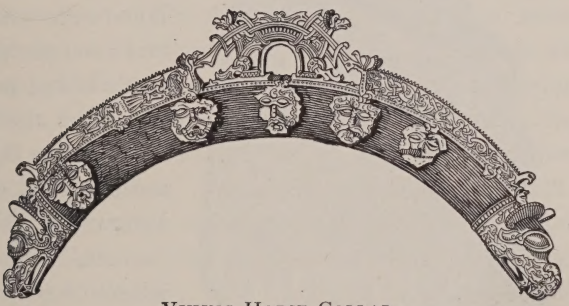
Yet, notwithstanding this gloomy picture of them, we are bound to feel that there must have been something fine in men so daring and of such invincible spirit. And we are the more interested to learn what else can be found out about them, because many of us have their blood in our veins and are descended from these very Danes who made so much trouble for France and England before they finally settled down in those countries and became a part of the French and English nations.

One writer of our own day, who has spent much time in studying all there is to be known of the Northmen, goes so far as to say that England's greatness to-day is due to those fierce forefathers of the English people. From their Viking ancestors, he says, the English have inherited courage and energy and the power of self-control; a fondness for the sea and a passion for daring adventure; the love of independence and the desire for conquest. It is these qualities that have made the English second to no other people in the greatness of their achievements at home, and enabled them to surpass all others in the number and the prosperity of their colonies abroad.

We therefore have good reason for some further curiosity about the Vikings. How did they occupy themselves at home, between their raiding expeditions to the south? What were their arts, their customs, and their ways of living? We may learn much about them from their relics and their writings.

Section 27. Relics of the Northmen

Many relics of the Northmen have been found in Norway, Sweden, and Denmark, and are still being unearthed every year after having lain hidden in the ground for all these centuries. It was from relics, it will be recalled, that we learned about the earliest inhabitants of Britain,



Viking Horse Collar

and about the Britons themselves, and still later about the life of the Romans in England. The relics of Norse workmanship show that the Northmen were not nearly so highly civilized as the Romans; yet they were clearly far superior to the barbarous early Britons.

If we could walk through the museum in Copenhagen, the capital of Denmark, or visit the collections of antiquities in some of the cities of Norway and Sweden, we should see case after case containing beautiful and interesting things, all made by the early Northmen and testifying to their skill in the working of gold and silver, iron, bronze, glass, and other materials. There are vessels of gold and silver engraved with exquisite designs and bronze bowls ornamented

Viking Sword

with fine tracery in red or blue enamel; there are heavy twisted rings of gold, gold hairpins set with garnets, and bracelets, pendants, and neck rings, all of heavy gold with elegant decoration; there are iron swords with delicate designs in gold; lovely glass vases, colored blue or green, and sometimes ornamented with paintings; finely wrought gilt horse collars and golden spurs; and even pieces of cloth woven in charming patterns with gold and silver thread.

A Runic Stone

On many Norse relics letters are engraved or traced. These letters the Norsemen called "runes," their name for the letters of their alphabet. Only the priests knew their meaning. To the rest of the people, who were uneducated, they seemed full of mystery and were supposed to have a magic power of warding off misfortune and the influence of evil spirits. For this reason they were carved for good luck on rings and swords and drinking cups, on the lintels of doors, and indeed wherever a place could be found for them, — sometimes even on great rocks or monumental stones.

Section 28. The Norse Sagas

The writings of the Northmen are in the form of stories, called in the Norse language *sagas*. These sagas or tales were repeated over and over during the long northern winter nights, and handed down from father to son for many generations before they were ever put into writing. The oldest of them tell the tales of the ancient Viking heroes, who, like the heroes of the Greeks, were thought of as half divine, half human. Others tell of the lives of the great Viking kings of early days. Lastly, many sagas are tales of later Norse chiefs, of their families, their deeds, and their customs, — tales that were first told by men who lived at the same time as the people they tell of. These are as reliable and trustworthy a source of information as any history of the time could be. When we read them it seems as if we ourselves were living in the country of the Vikings, as if we were well acquainted with the persons who are told about, and were looking on with our own eyes at their weddings and banquets, their games and their battles, and all the business and pleasure of their lives.

The poetic language in which their sagas were written makes clear that the Northmen were not untouched by the beauty about them, that they could feel and express the wild and romantic splendor of their native land, — of its snowy mountains and green valleys, its dark pine forests and deep blue fiords, its bright rushing brooks and gleaming mountain pools, and, most of all, of the tossing surf and the gray stormy billows of their northern ocean.

BOSTON PUBLIC

We learn, too, from the Norse sagas as well as from the English and French chronicles, that the Northmen were men of marvelous courage and daring. No danger daunted them; fear they knew not the meaning of; nothing in heaven or earth had terrors for them. Along with this daring courage went the virtues of warm

hospitality and loyalty to friends, joined, however, with a bitter hostility to foes. Among the poems that they have left is a little verse which says:

Best do they live
Who are liberal and valiant
And to trouble them
Rarely comes grief.

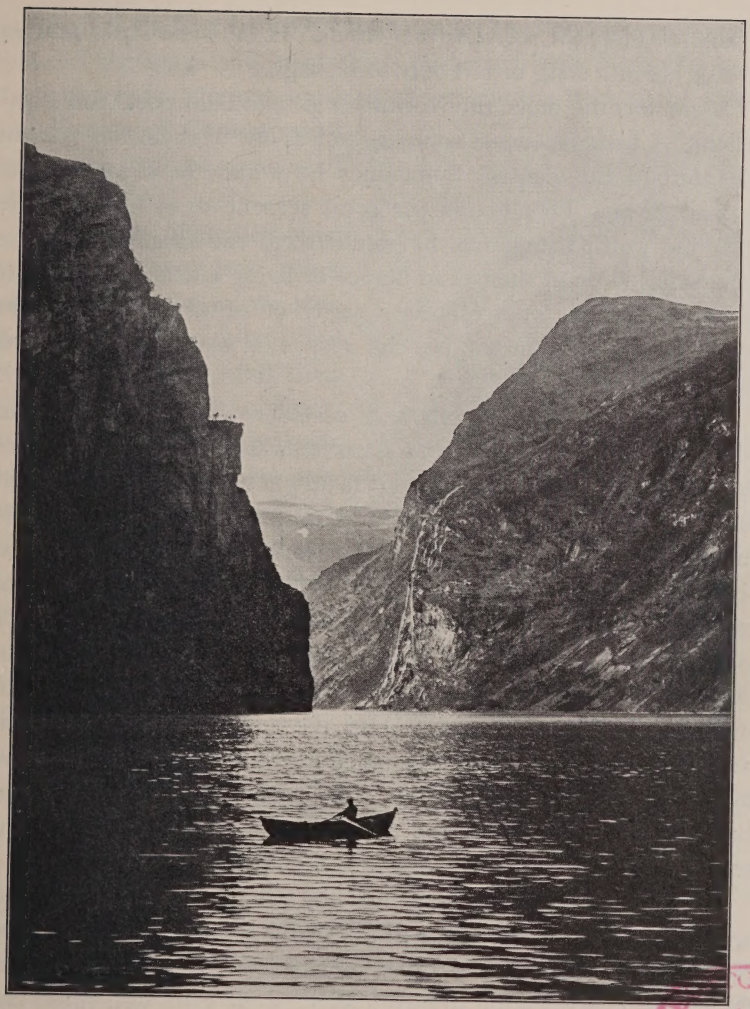
And another:

To his friend
A man should be a friend,
To him and to his friend;
But no man
Should be the friend
Of his foe's friend.

In religion the Northmen were pagans and believed in many gods. The greatest of these was Odin, the father of all. Next to him in power were Freya, the goddess of love and beauty; Baldur, the fairest, purest, and best beloved of the gods; and Thor, the mightiest and most dreaded. It was Thor whose chariot rolling through the heavens caused the thunder, and who struck terror into evildoers with his magic weapon, a mighty hammer, that returned to his hand after it had struck down its victim.

About these gods and the others that the Northmen worshiped were woven many myths and stories, and to Odin's palace, Valhalla, it was believed that all Viking heroes who were fortunate enough to die on the field of battle were taken, borne thither on winged horses by the heroic warrior maids, called Valkyrie.

As we have said, the Vikings loved hospitality and delighted above all things to assemble in one of their great halls for a banquet with their friends and kinsmen, who came together to spend long hours in feasting and song. As the huge gilded horn of mead or ale was passed up and down the long table, and filled, and filled



A Fiord in Norway

PUBLIC LIBRARY

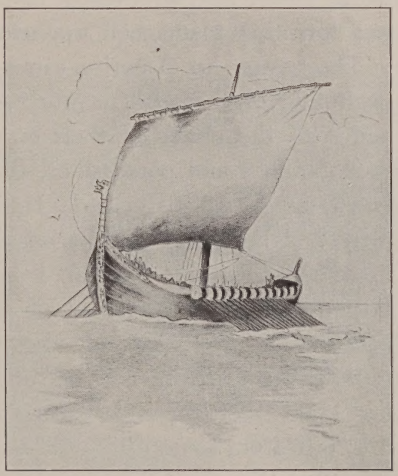
again, to satisfy the revelers, they would call on some skald present to sing them a song or tell over some saga.

Skald was the name the Northmen gave to their poets and story-tellers. A feast was never complete unless one of them was present to entertain the guests. Sometimes he would tell a saga of the gods,— of how Thor fought the great serpent, or of Odin's battle with the wolf; sometimes he would thrill the feasters with the wonderful deeds of their dead heroes or living chiefs; and again it would be the tale of a Viking voyage, or of some lately fought battle in which, it might be, the very men about the table had taken part.

At the banquets the skalds were seated next the host and held in highest honor. One of the sagas tells how a skald came one day to a king's palace and asked if he might sing to the king. And when he had finished his song, "the king was so delighted that he thanked him for it, and asked his treasurer with what it should be rewarded. The treasurer answered, 'With what would you wish to reward it, lord?' The king said, 'How will it be rewarded if I give him two ships?' The treasurer replied: 'That is too much, lord. Other kings give costly gifts like good swords or good gold rings as rewards for a song.' So the king gave him his own clothes of new scarlet, a lace-trimmed kirtle, a cloak with the finest fur on it, and a gold ring that weighed a mark. And then the skald thanked him and stayed a short while longer and then went on his way."

It is not to be wondered at that the king's treasurer protested against a reward of two ships in return for a song, since of all the Northmen's possessions the most precious were their ships. It was the aim of every Viking to own a swift, stout ship, well fitted out with oars and sails, for it was only by means of his ship that he could make his voyages over sea to foreign lands on marauding

expeditions, and grow rich on the plunder that he brought home. Some of the kings and great chiefs possessed large fleets. One of them had eight hundred and forty ships, and the fleet of the great king Canute, of whom we shall hear more later on, numbered twelve hundred.



A Viking Ship

A splendid sight they must have been, these long ships sweeping over the waves, with their red and white or blue and green striped sails, and their gilded dragons' heads glittering at the prows. The sails were often beautifully embroidered. Sometimes they were lined with fur. The ship itself was painted dark blue, or red and gold, or whatever color best pleased its owner. And he gave it such poetic names as *Deer of the Surf*, *Lion of the Waves*, *Sea King's Deer*, or *Horse of the Home of the Ice*.

> The sea howls, and the wave
> Dashes the bright foam against the ship's wood,
> While the dragon prow
> Yawns with its gilded mouth,

BOSTON PUBLIC LIBRARY

is a verse from an old Norse poem.

It was in these ships that the daring and intrepid Vikings voyaged to lands that must have seemed very far away from home in those long ago times before there were maps, or charts, or even compasses to direct them over the trackless seas, and when the stars

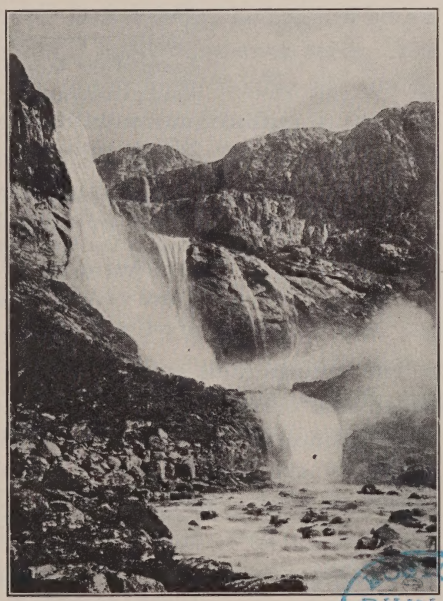
were their only guides. It is amazing to what distances their daring and their love of adventure and booty led them. We know that they went as far south as the Mediterranean Sea, as far east as the Black Sea, and almost five hundred years before Columbus was born they made their way over to America.

The voyage to America came about in this way. Toward the beginning of the tenth century some Northmen became dissatisfied with the chiefs of their own country and sailed away, with their families and possessions, to a little island off to the west of Norway, now called Iceland. Here they made a flourishing settlement and here they first began to write down the sagas. One of these tells how a Northman from Iceland, called Eric the Red, settled Greenland, and how his son, Leif the Lucky, sailed south one summer from Greenland with one ship and a company of thirty-five comrades; how he came to a warmer land than he ever had known before; and how he landed and encamped there, getting furs from some little men he called Skrælings. This country he called Wineland, because one of his followers, returning from an expedition farther inland, brought back some wild cranberries from which a sort of wine could be made. We guess that this country that Leif came to was what is now Labrador, on our own American continent, and that the little men he saw were Eskimos, but we cannot be sure, for the saga tells little more about the visits of the Northmen to our shores, and they made no permanent settlements here.

Section 29. The Northmen in England, and King Canute

The country that the Northmen most loved to make raids upon and to plunder was England. We have already learned in this chapter how terrible was the distress that they brought upon the French, and in the last chapter we saw how King Alfred made a

compact with them, which gave them a part of England to settle in on condition that they leave the rest of it undisturbed. This agreement was kept only a few years, for no Northman thought it wrong to break his word to an enemy. Year after year in the tenth and eleventh centuries, the "Anglo-Saxon Chronicle," which had been begun under Alfred the Great, has some tale of horror to tell like those of the old French chronicles.



A Norwegian Waterfall

BOSTON PUBLIC LIBRARY

For the year 1001 the "Anglo-Saxon Chronicle" reads: "This year the army of the Danes (Vikings) went all through the land and did all that they were wont to do; that is, destroyed and burned everything; and they roved about the Isle of Wight and did even as they would, and nothing withstood them; nor did any fleet by sea dare meet them; nor land force either, went they ever so far up. Then was it in every way a grievous time, because they never ceased from their doings." And another year it reads, "The Danes for three months ravaged and burned the land, and destroyed men and cattle, and went even through the wild fens, ever burning as they went."

One of the fiercest and most famous battles that was fought against them by the English during these wretched years was the

great battle of Brunanburh, in which the English were victorious under the leadership of one of King Alfred's grandsons. A stirring war song was written by an English poet of the time in celebration of the victory, two stanzas of which are given below:

All the field with blood of the fighters
Flow'd, from when first the great
Sun star of morningtide,
Lamp of the Lord God,
Lord everlasting,
Glode[1] over earth, till the glorious creature
Sank to his setting.

There lay many a man
Marr'd by the javelin,
Men of the Northland
Shot over shield.
There was the Scotsman
Weary of war.

The Vikings came even into London on their daring raids, and, under their leader Olaf, broke down the bridge that spanned the river Thames. This victory they celebrated in one of their sagas:

London bridge is broken down,
Gold is won and high renown,
Shields resounding
War horns sounding
Hildur[2] shouting in the din,
Arrows singing
Mail coats ringing
Odin makes our Olaf win.

So the plundering, devastation, and fighting went on for a hundred years after Alfred's death. Sometimes the English were victorious, but more often the Danes were the conquerors, until at last,

[1] *Glode* is old English for "glided."
[2] *Hildur* is the Norse word for "heroes" or "warriors."

in 1016, the latter succeeded in getting the mastery in England under the leadership of the great Viking king, Canute, of whose vast fleet of ships we have already spoken.

Canute was like all the other Viking chiefs; if he wanted a thing very much, he stopped at nothing in trying to get it. He had desired exceedingly to be king of England, and he attained his desire; but in attaining he committed many murderous deeds. The English nobles that he thought might make trouble for him he had put to death, or else sent over the sea to countries so far away that they could not interfere with his plans. When once he had firmly seated himself on the throne, however, he underwent a great change, and from having been a cruel and unfeeling enemy he became a wise, just, and kind ruler, much loved by his English as well as by his Danish subjects.

In the sagas he is described as a "very tall and strong man, and very handsome, too, except that his nose was too thin and prominent, and somewhat crooked besides. His complexion was fair, and his hair was long and fair, while his eyes were finer and keener than any other man's of his day." He was generous, too, and a great and valiant warrior, as well as very lucky in all his undertakings, and he was so mild that his chiefs never did anything against him that he did not forgive at once, if they came to him and promised to be obedient to him once more.

PUBLIC

He proved himself, indeed, in every way a good ruler of England during the nineteen years that he lived to reign over the country. Under his rule peace was established and law and order restored. He adopted Christianity and even made a pious pilgrimage to Rome, sending back from there a letter to his subjects in which he said: "I have humbly vowed to Almighty God himself to amend my life in all respects and to rule the kingdom and the people subject to me with justice and kindness; and I

command all the magistrates throughout my whole dominion to see that all, high and low, rich and poor, are treated with justice."

King Canute's only desire, once he had made himself ruler of England, seems to have been to add to the happiness and prosperity of his subjects and to win their love, and in this he was so successful that the grief at his death was universal.

Questions. **1.** What did the French and English think of the Northmen? **2.** How do we learn about the Vikings? **3.** How is it that many Americans are probably descended from the Vikings? **4.** Where is Iceland? **5.** What things were admirable in the character of the Northmen?

References. CHEYNEY. Readings in English History, pp. 83–86 (Danish attacks on England); pp. 87–89 (Canute's letter). COLBY. Selections from the Sources of English History, pp. 24–27 (Canute's letter). KENDALL. Source Book of English History, pp. 24–28 (battle of Brunanburh). OGG. Source Book of Mediæval History, p. 163 (the ravages of the Northmen in France); pp. 171–173 (the settlement of the Northmen or Normen in France). Old South Leaflets, Vol. II, No. 31 (voyage of the Vikings to Vinland). HIGGINSON, Young Folks' Book of American Explorers, pp. 2–15 (how the Northmen discovered North America). ANDERSON. Norse Mythology, pp. 130–163 (Norse poems); pp. 215–270, 279–340, 348–403 (Norse gods). H. W. MABIE. Norse Stories. HALL. Viking Tales. BATES and COMAN. English History Told by English Poets, p. 19 (Canute the Dane); p. 21 (King Canute).

CHAPTER IX

WILLIAM THE CONQUEROR

William of Normandy, a descendant of the Vikings. His claim to the throne of England. His invasion of England and the battle of Hastings. How he made himself master of all England. His castles. The Doomsday Book. The New Forest. Building of churches throughout England. Character of William the Conqueror. How England benefited by the coming of the Normans. The system of holding land, called feudalism

Section 30. William of Normandy and Harold of England

A hundred years before Canute became king of England, another Viking leader, named Rolf (or Rollo), had settled down with his followers in the northwestern part of France. This region has ever since been called after them, Normandy, — the land of the Northmen or Normans. In the middle of the eleventh century, then, which we have now reached in our story, we find Northmen settled on both sides of the English Channel. We shall see next how a descendant of Rolf, William of Normandy, united under his scepter the Normans of France and the Danish Northmen of England.

BOSTON PUBLIC

William of Normandy was a true son of the Vikings, a man of gigantic stature and mighty frame, with eyes so fierce and countenance so stern that he struck terror into all who had to do with him. Even in his childish days he displayed remarkable daring and energy, for he became Duke of Normandy at seven, and when he was only thirteen he led his men in a successful attack on a rebellious noble's castle.

As he grew older and assumed entire control of the dukedom that he had inherited, he proved a powerful and tireless ruler, able to defend his realm against all its foes. One by one he subdued all the neighboring lords who disputed his rights, until finally he was almost as powerful as the king of France himself. But even this was not enough to satisfy his ambition. Confident that he was capable of governing a larger realm than Normandy, he turned his eyes across the Channel to England.

England was then ruled by an English king, Edward the Confessor, a descendant of Alfred the Great. King Canute, during whose long reign such peace and good order had prevailed, had been succeeded by his two sons, who were savage, greedy men, with no desire to promote the happiness of their subjects. Bloodshed and disorder filled their reigns, and when they died, and the Danish royal line came to an end, the people, hoping for better things, summoned back as their ruler Edward the Confessor, whose family had fled to Normandy when the Danes conquered England.

Edward was called the Confessor[1] on account of his piety and his interest in religion. He was a gentle person, of excellent intentions, but with neither the wish nor the ability to rule. Every moment of his life he desired to give to his religious devotions. One of his acts of piety was the founding of Westminster Abbey in London, so celebrated now as the burial place of the kings and queens and many famous statesmen, generals, and writers of England. Matters of government he left to his minister, Earl Godwin, under whose management affairs went so well that so long as Godwin lived Edward's reign was a fairly peaceful one. It was now, however, drawing to a close, and as the king was childless the absorbing question was who should be his successor.

[1] "Confessor" was applied in early days to Christians who had gained a reputation for leading very holy lives.

There were two ways of settling this question. In England there was Earl Harold, son of that Earl Godwin who had been the real ruler of the country for many years. At Godwin's death Harold had stepped into his place as the king's chief adviser, and it seemed likely that Edward would choose him as his successor to the throne.

Over in France, however, there was William of Normandy, who claimed to be a rightful successor to the throne on several grounds. In the first place he declared that Edward had once promised him that he should be the next king. He also claimed that once when Earl Harold had been shipwrecked on the coast of Normandy and so had come into his power, he had sworn a solemn oath to aid William to secure the English throne when the time came. Both these things had made the Norman duke count upon becoming king of England upon Edward's death.

This was the way matters stood when, in 1066, Edward the Confessor's life approached its end. Harold was close at hand, and the dying king, who had doubtless forgotten his promise to William, if indeed he had ever made it, recommended to his assembled lords that they choose Harold for their ruler. He was therefore crowned immediately after the king's death, and lost no time in assuming control of English affairs.

When the news of the coronation reached William he fell into so violent a rage over what he considered an act of intolerable treachery on the part of Harold, that, as the chronicler wrote, "to no man spake he, and none dared speak to him." He began straightway to collect an army and a fleet with which to invade England and enforce his claim to the English throne, assembling his archers and his armed knights with all his accustomed energy and determination, and making preparations for building the ships in which to transport his forces across the Channel. In order to

help his cause he represented to the Pope that he was invading England to rouse the people to greater devotion to the Church. The Pope therefore blessed his undertaking and sent him a consecrated banner as his standard.

All these preparations occupied so many months that Harold, who had heard of his coming and had for a long while maintained an army on the southern coast to await his attack, was at last obliged to let most of his soldiers go home to work on their farms. So it happened that when William at last arrived off the coast of England one September morning in the year 1066, there was no one to oppose him. He landed his army at Pevensey and at once began ravaging all the country round about. By the time Harold had gathered his forces together and was able to meet the duke in battle, the Normans had gone as far inland as the town of Hastings and had been laying waste the land for more than two weeks.

On a low hill not far from Hastings William and Harold, with their armies, at last came together. Long and fierce was the battle that was waged. From sunrise to sunset shields and armor resounded with the shock of lances and flying arrows. Sometimes the Norman knights were victorious, sometimes the battle-axes of the English soldiers drove them back from the hill on which Harold had taken his stand. But at last, toward the end of the day, when William, unhorsed and unhelmeted, was urging on his soldiers to a final attack on the sturdy English, a shaft from a storm of arrows pierced Harold through the eye and he fell dead before the advancing hosts of the Normans. His men retreated in dismay at the loss of their leader, and William and his invading army were left masters of the field.

Although William was victorious in the battle of Hastings, he was not yet master of all England. It was necessary that he should

WILLIAM THE CONQUEROR GRANTING THE TOWN CHARTER TO THE CITIZENS OF LONDON

(From the painting by Lucas)

PUBLIC LIBRARY

be formally elected by the English assembly of nobles and bishops, called the *Witenagemot*, before he could rightfully assume the crown. Moreover, there were in the northern part of the island two great earls who were not likely to submit to the Norman invader without a determined struggle.

William never wasted a moment in setting about doing whatever seemed necessary to insure success. Immediately after his victory, therefore, he started to march on London, terrifying the towns on the way into submission and setting one of them on fire to teach the English that he intended his conquest to be complete. By the time he reached London the Witenagemot was so thoroughly convinced of the impossibility of withstanding him that they met him outside the city, offered him the crown, and invited him to enter the town for his coronation. This was what he had desired, — not to be king of England by conquest only, but to be formally chosen by the people. So he was legally crowned king of England in Westminster Abbey, on Christmas Day, in the year 1066.

In the city hall of Bayeux, a very old town in Normandy, is a famous piece of tapestry, called the Bayeux tapestry. It is a strip of coarse linen about half a yard wide and some seventy yards long. On it are embroidered in woolen thread of different colors — blue, yellow, red, and green — seventy-two scenes, picturing events in the Norman Conquest. Tradition says that Queen Matilda, the wife of William the Conqueror, assisted by the ladies of her court, designed and worked these pictures. Whether or not this is true, it is certain that the tapestry was made shortly after the time that the scenes it portrays were being enacted on English and Norman soil. It shows us Harold taking his oath to William, Edward the Confessor bestowing the crown on Harold, the embarking of William's army for England, and many scenes from the battle of Hastings, depicting the Norman horsemen with their

coats of mail, the English with their shields and battle-axes, and finally Harold shot through the eye by the arrow.[1]

The victory of Hastings, the election by the Witenagemot, and the coronation in London having been accomplished, William had now to finish earning the title of "the Conqueror." In the northern part of his kingdom, and in the west, trouble was already brewing, stirred up by those two powerful English earls who had refused to acknowledge him as their king. They summoned the king of Denmark to aid them, and for more than four years William was engaged in putting down one rebellion after another instigated by them. Finally, just when he thought the task of subduing them was ended and the country seemed to be at peace, all the towns in the north and west broke out into a sudden and unexpected revolt, three thousand Norman soldiers stationed at York were slain, and the town captured.

The king was hunting in the forest of Dean when news of this calamity was brought to him. In a wild frenzy of rage he swore to wreak such vengeance on the defiant English as they would never forget. Before the year was out he had marched through the hostile regions and made himself complete master of all the towns that had defied him. He had, besides, laid waste the fertile country north of York for sixty miles. The men who joined in the revolt there were slain, all their cattle and sheep killed, their homes and their crops burned, and their wives and children left to die of starvation. For half a century afterwards the whole region lay waste, a fearful warning to all rebellious subjects. The conquest of England was at last complete, and William had earned his title of "the Conqueror."

[1] See page 123 for two scenes from the Bayeux tapestry, representing the death of Harold and the embarking of William.

Section 31. Government of William the Conqueror

The next thing for William to do was to make his conquest secure, and make it impossible for his subjects ever again to defy him. In order to accomplish this end he made a number of changes in customs and government.

In the first place he took over the lands and estates of all those Englishmen who had taken part in the rebellion, and gave them to his Norman friends and followers. There was no nobleman, no common soldier in his whole army, no attendant at court, however humble his duties, who did not receive some reward of this sort. By means of this distribution of property he brought it about that in every part of England there were Norman landowners who were constantly on guard against another uprising of the English against William, for they knew well that if the Conqueror lost his throne, they too would lose their possessions.

When these landowners received their estates from the king they took an oath of eternal loyalty to him, pledging themselves to take up arms for him at his call. And, in turn, every tenant of these landowners had to take the same oath to the king himself as well as to his landlord. In this way William made the whole people into an army that he could summon around his standard whenever he desired.

In the second place, as another precaution against the possibility of a revolt of the English, William kept all the important towns in England in subjection to him by building castles in them which he garrisoned with Norman soldiers under the command of a Norman earl. Some of these old stone castles, or parts of them, are still standing. The strongest part of the castle was the thick-walled tower, called the keep. The lord's family lived in this part, in rooms that we should think damp and gloomy enough to-day, with cold

stone floors, and windows that were mere slits in the walls. Tapestry curtains served to keep off some of the chill, however, and a huge fireplace in the hall made at least one warm spot. Below the main floor were dungeons where the earl could safely put away any one whom he feared or disliked. Around the tower was a

A Norman Church in Iffley, England

BOSTON PUBLIC LIBRARY

courtyard, inclosed by a thick wall, on which soldiers kept constant watch. The castle was further protected by a moat, with a drawbridge across it closed by a portcullis, which was a heavy wooden grating that could be raised and lowered more quickly than the drawbridge itself. A portion of the great Tower of London belonged to one of these old castles.

It would seem as if William the Conqueror had safeguarded himself pretty thoroughly by these measures. But there was one other thing that he feared besides an English revolt, and that was

too much power in the hands of his own Norman earls, who had so many vassals at their command that it might seem an easy thing for them to start a rebellion against their king. To prevent this, he distributed his gifts of land in such a way that no lord had all his possessions in one district. The manors of each baron were so widely scattered over different parts of England that a rebellious lord could not get together the fighting men from his various domains without great difficulty and loss of time.

William had still another way of keeping an eye on the possessions of his subjects and of determining how much he could tax them, which found but little favor with the people. This was the Doomsday Book. The "Anglo-Saxon Chronicle," which we have already spoken of so frequently, says: "The king had a great consultation and spoke very deeply with his Witenagemot concerning the land, how it was held and who were its holders. He then sent his men over all England, into every shire, and caused them to ascertain how many hides of land[1] it contained, and what lands the king possessed therein, what cattle there were in the several counties, and how much revenue he ought to receive yearly from each. He also caused them to write down how much land belonged to his archbishops, to his bishops, his abbots, and his earls, and what property every inhabitant of all England possessed in land or in cattle, and how much money this was worth. So very carefully did he cause the survey to be made, that there was not a single hide nor a rood of land, nor — it is shameful to relate that which he thought no shame to do — was there an ox or a pig passed by that was not set down in the accounts, and then all these writings were brought to him." The reports brought in were incorporated in two thick volumes of manuscript, called the Doomsday Book. The so-called Doomsday Book meant a book of decisions that no man

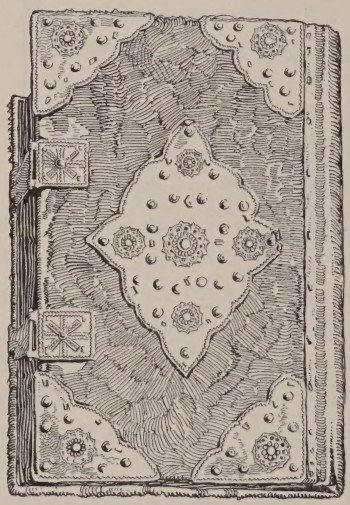
[1] A "hide" of land was about one hundred and twenty acres.

DOMINIONS OF WILLIAM THE CONQUEROR

BOSTON PUBLIC LIBRARY

might question, from Doomsday (the Day of Judgment). The volumes are still in existence in the form in which they were written out by King William's clerks.

As has just been said, the Doomsday Book was one of the measures that served to make William an unpopular sovereign. Another was the introduction into England of the Norman custom of the curfew. This was a regulation requiring every one to put out or cover his fire at dusk. The time was announced each evening by the ringing of the curfew bell. It was intended to prevent accident from fires, but the English looked upon it as another piece of tyranny on the part of the king.



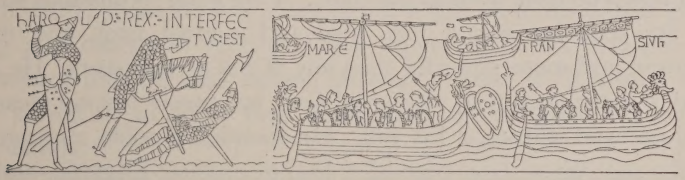
THE DOOMSDAY BOOK

Still another act of the Conqueror roused the hatred of his subjects. The king was passionately fond of hunting, and in order to be able always to find plenty of deer and other wild animals for his sport he had all the villages and hamlets in a great tract of sixty thousand acres destroyed and the region given over to hunting. The old chronicler says, "He made a large forest for the deer and enacted laws that whoever killed a hare or a hind therein should be blinded. As he forbade killing a deer, so also the boars, and he loved the tall stags as if he were their father." The hunting ground thus made was called the New Forest.[1] The people always felt that

[1] Portions of the New Forest are still standing, covering a great stretch of land, over one hundred square miles, in the south of England.

evil would come to the king for his wickedness in using the land in this way, and for his cruel punishment of those who dared to hunt in the woods.

Just as Norman lords had been put in the places of English ones, so in the Church, also, the offices held by Englishmen came gradually to be filled by Normans. The Norman bishops and abbots were men of more vigor and wider experience than the English ones, and under their influence better churches and finer



SCENES FROM THE BAYEUX TAPESTRY

monasteries were built. In all this work they received great encouragement from William, who was especially desirous of promoting the interests of the Church.

BOSTON PUBLIC LIBRARY

In spite of the new customs and laws that William introduced, he retained all the old customs of government that he thought he could with safety. For example, three times a year regularly — at Easter, Whitsuntide, and Christmas, — he assembled the old council of nobles and churchmen, the Witenagemot, now called the Great Council, and always appeared before it with his crown on his head, making it an occasion of much ceremony and display. He submitted to this council, which was the forerunner of the modern English parliament, all the important questions that arose.

Section 32. Character of William

William the Conqueror, with all his tyranny, greed, and cruelty, had many good and great qualities. The writer of the "Anglo-Saxon Chronicle," after the king's death, said of him: "If any would know what manner of man King William was, the glory he obtained, and of how many lands he was lord, then will we describe him as we have known him, we who have looked upon him and who once lived in his court. This King William of whom we are speaking was a very wise and a great man, and more honored and more powerful than any of his predecessors. He was mild to those good men who loved God, but severe beyond measure to those who withstood his will. He founded a noble monastery[1] on the spot where God permitted him to conquer England, and he established monks in it, and he made it very rich. In his days the great monastery at Canterbury was built, and many others also throughout England; moreover this land was filled with monks who lived after the rule of St. Benedict.

"Amongst other things, the good order that William established is not to be forgotten. It was such that any man, who was himself aught, might travel over the kingdom with a bosom full of gold, unmolested; and no man durst kill another, however great the injury he might have received from him. But truly there was much trouble in these times, and very great distress; King William caused castles to be built, and oppressed the poor. He was also of great sternness, and he took from his subjects many marks of gold and many hundred pounds of silver, and this, either with or without right, and with little need. The rich complained and the poor murmured, but he was so sturdy that he recked naught of them; they must will all that the king willed if they

[1] This monastery was called Battle Abbey.

would live, or would keep their lands, or would hold their possessions, or would be maintained in their rights. Alas! that any man should so exalt himself and carry himself in his pride over all!"

In spite of his sternness we know that William was a tender husband and father; that he so disliked putting a man to death that the records of his reign mention only one execution during that time; and that he showed himself gracious and kindly toward those who were faithful servants of the Church.

In 1087, while he was carrying on a war in France, this great king and conqueror received such an injury in an accident on horseback that he died before he could return to England, and was buried in an abbey that he himself had founded at Caen in Normandy.

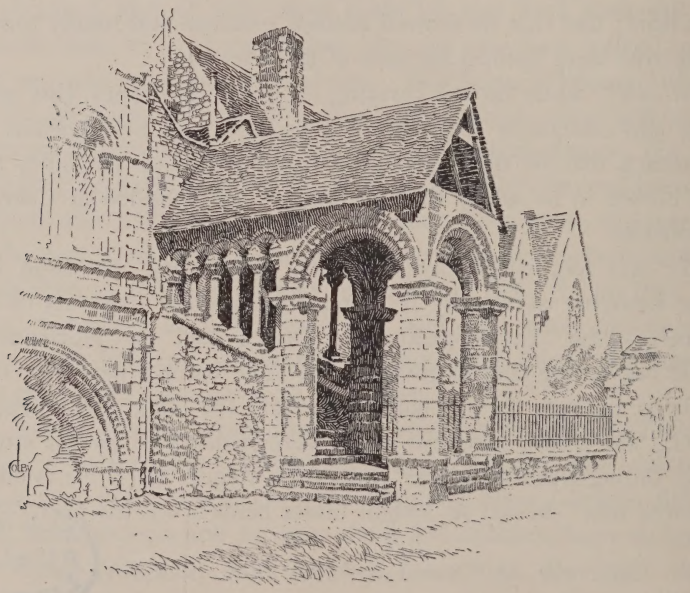
He had reigned twenty-one years, and during that time had done immense service by bringing the different elements of the country — the Anglo-Saxons, the Danes, and the Normans — under one strong central government. The barons, who were ever ready to oppress their tenants and defy the king, were kept in check, and peace, law, and order were maintained by his strong hand throughout the greater part of his reign. Even his enemies declared that "in war no knight under heaven was his peer."

BOSTON PUBLIC LIBRARY

Section 33. Norman Influence in England

In the years following the death of William, the descendants of those Normans who had come over with him from France became fully established on English soil and made their influence felt in every direction. This was to the great advantage of England, for the Normans were a quick-witted, clever, energetic people, better trained, less self-indulgent, and more enterprising than the English, who, steady-going but slow and conservative, were stirred up and enlivened by the newcomers.

French, the language of the Normans, became the language used by the ruling class — the nobles, bishops, and government officials, — as well as by the Norman townsmen. The use of English was confined altogether to the poorer classes, and was regarded as a stupid, vulgar kind of speech. Church services continued to



Norman Stair, Canterbury

be conducted in Latin and most of the few books written were in that language.

Before the Conquest there had already begun in France a revival of the art of building, and the Normans, who loved to build and were very clever at it, brought this enthusiasm into England, to the great improvement of English architecture. The rounded

arches in the illustration are in the style called Norman. Splendid abbeys and churches were erected. Some of England's most beautiful cathedrals arose at this time, while the beginnings of many more were made. Towns, too, grew in importance after the advent of the Normans, who introduced new trades and better methods of doing business.

On the whole, the Norman Conquest was the best thing that could have happened to the English people, though they were very far from thinking so at the time when it occurred.

Section 34. Feudalism

In these times of the Middle Ages[1] a king was counted the real owner of all the land over which he ruled. When he granted estates or large tracts of land to his favorites, or to deserving soldiers, or to bishops or abbots, as William the Conqueror so often did, he was not thought of as actually giving it to them. It was simply handed over to them and their heirs for as long as they were true to an oath of allegiance which they had to make to the king upon receiving the land. Kneeling before him, bareheaded and unarmed, they had to place their hands between his and swear, "I become liege man of yours for life and limb and death, God help me." After this oath the king, with a kiss, conferred the land. The ceremony was called "doing homage"; the one who received the land became the "man" or "vassal" of the lord who granted it, and the land itself was called his "fief." If a man broke his oath he was supposed to forfeit his land.

BOSTON PUBLIC LIBRARY

Very often these grants of land were so vast that there were many tenants and subtenants under the tenant in chief, that is, the lord or bishop to whom the king had first given the fief. Each

[1] "Middle Ages" is the name commonly given to the thousand years from the break-up of the Roman Empire to about 1500.

one of these tenants and subtenants, upon receiving land from the lord of the estate, had to do him homage and become his

VASSAL DOING HOMAGE TO HIS LORD

vassal and swear to him an oath of allegiance, just as the lord himself had done when he received the land from the king.

All those tenants who could perform military service on horseback were called knights. The others came on foot, armed with a

lance or spear. They were usually required to render forty days of military service a year to their lords. Besides this they had to make a money payment in times of especial need, — such as when the lord's eldest son became a knight, or when his eldest daughter was married, — and they also had to help raise a ransom if the lord were captured in war. These payments were the three chief feudal "aids," or taxes.

In return for this money and military service the lord was required to protect his vassal, to see that he was treated with justice, and to help him in time of need. In order to secure this protection small landowners, who were not strong enough by themselves to resist their more powerful neighbors, would often ask some great baron to take their land and let them be his vassals, and would then receive their own estates back again from him as fiefs.

There was constant fighting going on between vassals and lords, for if a vassal began to feel himself strong enough to defeat his lord in war, he seldom hesitated to break his oath of homage and take up arms against his lord, using his own vassals to help him. Often, too, he changed his allegiance from one lord to another. The five centuries or so during which land was held under the feudal system — instead of being bought and sold or rented for money, as it is nowadays — were troubled times. The man who was strongest got what he wanted and the weaker were trampled underfoot.

BOSTON PUBLIC LIBRARY

The only place where men and women could be reasonably sure of peace and safety was within the walls of monasteries and nunneries, since whatever had to do with the Church was considered sacred even by the fiercest warrior, except in times of extraordinary disorder and lawlessness. Church officials were almost the only men who made any real effort to do away with the continual neighborhood warfare of these days. The conditions were the

same in France and Germany as in England, and at one time when the disorder and fighting had become unbearable, the French bishops issued a decree, the famous Truce of God, which forbade any one to commit murder or robbery or do injury of any sort to his neighbor during Friday, Saturday, and Sunday of each week.

Questions. **1.** How many different peoples occupied England from the time of Julius Cæsar to that of William the Conqueror? **2.** Has any ruler to-day as much power as William the Conqueror had? **3.** Do you think we could improve upon our present system of owning land? **4.** Is there any need in our day of a Truce of God?

References. CHEYNEY. Readings in English History, pp. 90–101 (three accounts of the Norman Conquest); pp. 102–106 (immediate results of the Conquest); pp. 107–108 (William's character); pp. 111–115 (the Doomsday Book); pp. 132–136 (concerning feudal customs). COLBY. Selections from the Sources of English History, pp. 33–36 (comparison of English and Normans); pp. 36–38 (letter of Pope Gregory VII to William); p. 38 (the Doomsday Book); pp. 39–41 (character of William). KENDALL. Source Book of English History, pp. 41–44 (comparison of English and Normans); pp. 44–48 (Doomsday Book and character of William). ROBINSON. Readings in European History, Vol. I, pp. 224–229 (battle of Hastings; English and Normans); pp. 229–231 (rule of William the Conqueror); pp. 175–187 (feudalism); pp. 187–191 (the Truce of God). OGG. Source Book of Mediæval History, pp. 203–216 (the feudal system); pp. 216–221 (the ceremonies of homage); p. 222 (feudal aids); p. 228 (the Truce of God); pp. 233–238 (the battle of Hastings); pp. 239–241 (English and Normans); pp. 241–244 (William the Conqueror). Anglo-Saxon Chronicle, pp. 439–442 (death of Edward the Confessor and the coming of William); pp. 459–463 (end of William's reign). BATES and COMAN. English History Told by English Poets, p. 26 (Harold).

L.L. POATES ENG.CO., N.Y.

BOSTON PUBLIC LIBRARY

CHAPTER X

HENRY II AND THOMAS À BECKET

Henry II. The extent of his realm. His character. Thomas à Becket, his chancellor. Reforms of King Henry and Thomas à Becket. The dispute between the king and Thomas. Thomas's defiance of the king. His murder in Canterbury Cathedral. Miracles performed by St. Thomas. Death of Henry II

Section 35. Henry II and his Friend Thomas

After William the Conqueror died, in 1087, England was ruled for many years by his children and grandchildren. Part of the time it was well governed, but at other times there was fearful disorder. Powerful nobles built castles in spite of the king's prohibition, and fought one another so fiercely that sometimes the country seemed to have no government at all. Finally order was once more restored by William's great-grandson, Henry II, one of England's greatest kings, who ascended the throne in 1154 and reigned for thirty-five years.[1] He had a great deal to attend to, for he had not only England and Normandy to govern but a large part of western and southern France also. These latter provinces had come to him partly through his mother, who had married the French Count of Anjou, and partly through his own marriage with Eleanor, the heiress of the dukes of Guienne. So half of his realms were on one side of the Channel, half on the other, and he seemed almost as much a French as an English king.

[1] Henry II and the line of kings descended from him, who ruled England for two hundred and fifty years, were called the Plantagenet kings, a name taken from *plante de genêt*, the French word for the yellow broom flower, which it is said that the Count of Anjou, Henry's father, was fond of wearing. These kings are also called the Angevin kings, from Anjou, the birthplace of Henry II.

He was a wonderfully active man, constantly traveling from one part of this great kingdom to another, to see that his officers were carrying out his orders and that no mischief was being set on foot by the nobles and barons to disturb the peace and order of the realm. He never told his attendants where or when his next journey would be. They had to be ready at any moment to obey a sudden command to go with him to this place or that, — to the Scottish border, perhaps, or over to Anjou or Guienne in France.

Henry's activity was displayed not only in traveling to and fro throughout his dominions, but in numberless other ways. When he was not traveling he was reading, or hunting, or planning some improvement in his government. He was never content unless he was busy at something. It was said of him: "He never sits down. He is always on his legs from morning till night." Once he was found in the midst of a throng of courtiers, stitching away at a piece of cloth, and it is told that even at Mass he could not keep still, but drew pictures to amuse himself, or talked in whispers with his neighbors. He was friendly and easy of approach to all men unless they opposed his will, and then he was capable of terrible fits of anger. He was careless in his dress and disliked formality and ceremony of every kind. Early in his reign he decided to lay aside the custom followed by earlier English kings of wearing their crowns in public at stated times during the year; and so one Easter Sunday, during the church service, he and Eleanor, his queen, laid their crowns upon the altar and made a solemn vow never to wear them again.

In appearance King Henry was rather short and stocky. His shoulders were broad, giving an impression of great strength. His head was round, his neck thick, his red hair close-cropped. His eyes were gray, and mild in expression except when he was angry, when they flashed terror into the hearts of all beholders.

One of the first things to which he turned his attention after ascending the throne was the building-up of that system of government that made him one of England's greatest sovereigns. To help him in his work he chose as his chancellor a brilliant and able archdeacon, with whom he was already on friendly terms, Thomas à Becket by name, sometimes called Thomas of London, from his birthplace.

Thomas was a complete contrast to the king in every way. He was a tall, handsome man, courteous and formal in his manner and much given to ceremony and fashion. He was always elegantly and appropriately attired and lived in the most luxurious style, more magnificently than most lords. He sometimes rivaled even the king in the splendor of the entertainments he gave in his palace. His hall was so thronged with guests that often there were not seats enough for all, and fresh straw had to be strewn on the floor for them to sit upon.

Withal Thomas was a great favorite with every one who knew him, by reason of the gayety and sweetness of his disposition and the uprightness of his life. King Henry would drop in for a chat with him at his palace in London in the most informal and intimate fashion. Old biographers of Thomas tell a story of how the king had a tussle with him, as they were riding together one cold winter day, in his effort to take the archdeacon's fur-trimmed scarlet cloak from his shoulders and give it to a poor beggar for whom Thomas had expressed pity. As might be guessed, the king won the match and the beggar got the mantle.

BOSTON PUBLIC LIBRARY

Section 36. Henry's Reforms

For seven years King Henry and Thomas, his chancellor, worked together in harmony, carrying out many wise reforms. One important change they made was in the courts of law. Up to

this time in England, a man who was accused of a crime had to take an oath that he was innocent, and, if he could, he got a number of other men to swear that they believed him innocent. If the court was still in doubt as to his guilt or innocence, he had to undergo an *ordeal*.

There were various ways of proving guilt or innocence by means of ordeals. Sometimes the accused person was thrown into a pool of water, and if it received him, that is, if he sank, he was accounted innocent; if he floated, he was guilty. In an ordeal by fire the accused was obliged to carry a pound of red-hot iron three paces. His hand was then wrapped up in a cloth for three days. If, when it was undone at the end of that time, a blister even half as large as a walnut were found, he was declared guilty. Or he had to walk nine feet, barefoot and blindfolded, over red-hot plowshares. His feet were then bound up and at the end of three days examined. If he was found to be uninjured by the ordeal he was declared innocent. Sometimes a trial by combat was substituted for an ordeal, and two men settled their disputes by a hand-to-hand fight in which the victor was legally considered the innocent person. It was believed that God really decided in all these cases by permitting only the innocent to succeed in the ordeal.

By the method of trial that Henry now established, a committee of twelve knights was chosen to examine into the case before the court and decide upon the merits of it, either from their own knowledge or by careful inquiry from others. If they all agreed in favor of one side, the judge so decided; if not, other knights were added to the number until twelve were found who did agree. The question was then settled according to their decision. This system was the beginning of the English jury, which, in a somewhat modified form, is still used in our own country.

Section 37. Henry's Trouble with the Church

There was one difficulty in administering justice, however, that greatly troubled the king. He had succeeded in reforming the courts in general, and in making provision, as far as possible, that criminals should be punished and the innocent set free. He was not able, however, to deal in the same way with an offender who was connected with the Church, for all those connected with the Church could be tried only in church courts and judged only by the laws of the Church. Now at this time, on account of the close connection between Church and State, unworthy men sometimes became priests, or monks, or even bishops. Consequently there were among the churchmen some who had committed grave crimes. These people were treated much more leniently by the church authorities than Henry's courts would have dealt with them. The church laws, in fact, did not permit a man to be put to death, no matter what crime he might have committed, because the Church forbade its courts to shed blood. The efforts that Henry made to change this and to bring all offenders, whether churchmen or not, under his jurisdiction, brought upon him the most serious trouble of his whole life.

PUBLIC

One day, as Thomas à Becket was leaving the king's presence preparatory to starting on a long journey, Henry called him back to announce to him that he designed to appoint him to the highest church position in all England, the archbishopric of Canterbury. Thomas remonstrated, assuring the king that such an office did not suit a man so gay and worldly as he. Upon the king's still insisting, the chancellor reluctantly yielded, but added, "I warn you, if this thing comes to pass, your friendship for me may soon turn to hate."

With this appointment Thomas à Becket's whole nature seemed to change. He gave up all the magnificence of his former life. He

laid aside his costly silk attire, putting on instead a haircloth shirt next his skin, and over it the black and white robes worn by the archbishop. He rose early for prayer and reading, attended Mass faithfully, ate sparingly, gave great sums for charity, and often entertained beggars at his table, even washing their feet in token of his humility.

Moreover, it was not only in outward ways that he changed. He no longer supported the king in his policy toward the Church. So far from helping him in his endeavor to bring all criminal churchmen into the royal court, as Henry had expected him to do, he opposed the king in this matter and placed himself wholly on the side of the Church. It was not long before his prophecy came true and a struggle arose between him and the king, Thomas supporting the claims of the Pope and the Church, while the king insisted upon his rights as sovereign of England.

So many hot disputes ensued that the king at last called a great council to settle the matter, and after much discussion Thomas was brought to say that he was ready, with other church officials, to obey "the customs of the realm." The king was able to persuade him to this the more readily by leading him to believe that the promise to obey the customs was after all a mere matter of words. It was not long, however, before the king called another great council, at Clarendon, where he had his barons set down in writing what he claimed had been "the customs of the realm" in his grandfather's time. One of them, as might have been expected, was that all cases of criminals, whether churchmen or not, should come before the king's courts.

The list of sixteen customs which they drew up was called the Constitutions of Clarendon. When Archbishop Thomas read it he realized that he had been tricked and had agreed to the very thing that he had so violently opposed. He immediately withdrew

his promise to obey "the customs of the realm," and declared that when he made it he had added that he would only keep it "saving the honor of the Church." By this he meant that he would only obey those laws that did not interfere with the rights of the Church. As the Constitutions now stood, he felt that the rights of the Church were sacrificed to the king's will. To all the king's persua-

THE CRYPT OF CANTERBURY CATHEDRAL

LIBRARY

sions and threats he continued to oppose a stubborn refusal. At last, after a stormy and distressing meeting, he left the council, unattended except by one faithful servant.

He could now no longer remain in safety in England. Even most of the bishops were on the king's side, and there was no strong party to support Archbishop Thomas. So he fled to France. Here he remained for six years. In his absence Henry vented his spite against him by banishing his friends and confiscating their

estates and property, including those of Thomas himself. When the archbishop heard of the indignities and losses that had been heaped upon him by the king, he was very angry, and in revenge threatened both Henry and his officers with excommunication.

Excommunication was one of the severest punishments that could be inflicted on a man in those times. No king, not even the greatest, had power to do what the Church could when it issued a decree of excommunication. To be excommunicated from the Church by the Pope or a high Church official meant that the excommunicated person could no longer enter a church, or be married, or receive a Christian burial, or hold any property, or be defended in the courts if he suffered any injustice from others; and in extreme cases he could not even speak to, or be spoken to, by any one, — all this to continue for so long as the Church decreed.

To save himself from this fate Henry patched up a peace with Thomas and persuaded him to return to England and take up his duties again as Archbishop of Canterbury. But if the king had counted upon a meek and yielding archbishop, he soon discovered his mistake. Thomas had no more idea now of giving up to the king in a question of Church rights than he had had when he left England after the meeting of the council at Clarendon. One of his first acts after his return to Canterbury in 1170 was to excommunicate some of those bishops who had sided with the king.

When news of this was carried to Henry, who was then in his French domains, he sprang from his seat, exclaiming in a fury, "Are all my followers such cowards that none will rid me of this upstart priest!" Four knights who were present took these words as a command and hastened away the same day to cross the Channel to England and do what they deemed was the king's bidding. Fully armed, they rode in fierce haste into Canterbury, and when

Thomas and his attendants took refuge from them in the cathedral, they rushed into that sacred edifice shouting, "Where is Thomas Becket, traitor to the king and realm?" "Here am I," answered

PUBLIC LIBRARY

OLD PICTURE OF THE PENANCE OF KING HENRY II

the archbishop, taking up his position against a pillar and boldly facing the assassins, "no traitor to the king, but a priest. Why do ye seek me?" With that the knights endeavored to drag him

from the church, but failing to do so, and infuriated by his calm defiance, they drew their swords and stabbed him to death in the cathedral transept.

The news of the murder of an archbishop in his own cathedral filled all Europe with horror. King Henry shut himself up and refused to see any one, or to touch food, for three days. A year later he made a pilgrimage to Canterbury to do penance. Barefooted and clad in a coarse woolen gown, he walked through the streets to the cathedral, knelt upon the spot where Becket had fallen, and kissed it. Then, descending to the tomb of the archbishop in the crypt below, he spent a long time prostrated on its stone floor in tears and prayer. The next morning, at his own request, he was scourged by the monks.

The murdered archbishop now became a saint in the eyes of the world and a martyr to the cause of the Church. Pilgrimages were continually made to the scene of his martyrdom and to his tomb in the cathedral at Canterbury. Marvelous tales were told of the miracles performed in his name. It was said that after his death a blind woman had her sight restored upon calling him a precious martyr; that the stone pavement of Canterbury cathedral softened to receive his footprints, when he was so foully murdered there, and that these same footprints might still be seen long after the event; that the blood from his wounds, instead of flowing away, gathered into little hollows that formed themselves in the marble to receive it, and that it worked many wondrous cures; that a "fair and desirable spring, ever since called Thomas's well," sprang up in the cathedral nave the night after the murder, and that a man who had suffered for nine years of a grievous wound was wholly cured of it by bathing in the water. The relics of St. Thomas were counted so precious that every church and monastery in Christendom desired them.

Henry II reigned for nearly twenty years after the death of Thomas. He had successfully put down a rebellion of the great barons of his realm, had annexed Ireland to his kingdom, and was trying to suppress trouble in his French dominions when his death came. A melancholy end it was for so great a king, for it was embittered by the treachery of his two sons, Richard and John, who had joined in a plot against him. When, as he lay dying, he was shown a list of the conspirators and saw the name of John, his youngest son and his favorite, among them, he turned his face in sorrow to the wall. "Now let things go as they will," he said, "I care no more for myself or for this world." Soon afterwards he died, and his son Richard succeeded to the throne of England.

Questions. **1.** Would you judge from the map that more of Henry II's possessions lay on the French side of the Channel than on the English? **2.** Does the king of England rule over any part of France to-day? **3.** Does every one on a jury to-day have to agree before they can convict a prisoner?

References. CHEYNEY. Readings in English History, pp. 137–139 (description of Henry); pp. 141–143 (Henry's laws); pp. 143–145 (Thomas à Becket); pp. 145–155 (account of the dispute between Henry and Thomas); pp. 155–159 (murder of Thomas and King Henry's penance); pp. 160–164 (miracles of St. Thomas). COLBY. Selections from the Sources of English History, pp. 56–59 (the murder of Thomas); pp. 59–63 (the burning and rebuilding of Canterbury Cathedral); pp. 63–66 (description of London in Thomas à Becket's time). KENDALL. Source Book of English History, pp. 56–58 (Henry II); pp. 58–61 (Henry and Thomas); pp. 65–71 (description of London in Thomas à Becket's time). OGG. Source Book of Mediæval History, pp. 196–202 (ordeals). BATES and COMAN. English History Told by English Poets, p. 63 (Becket).

CHAPTER XI

RICHARD THE LION-HEARTED AND THE CRUSADES

Richard I becomes king of England. How Pope Urban II roused the people of Europe to go on a crusade to the Holy Land. The First Crusade. The Templars and the Hospitalers. The Third Crusade. Return of Richard. Results of the Crusades. The development of knighthood

Section 38. Richard I of England

King Richard I, called the Lion-Hearted, son and successor of Henry II, was certainly the most romantic and picturesque of all the kings that have sat on the throne of England. He was, however, much more a warrior than a ruler, and devoted so little time to the governing of his English kingdom and his dukedoms in France that we think of him, first and foremost, not as a monarch but as the great Crusader to the Holy Land.

He is described as a tall, long-limbed man, of fair complexion and fine features. He had all his father's quickness of temper but none of his persistence or ability. He was ready to burst into a passion of anger if he were thwarted, and just as ready to be stirred to some generous deed when his sympathy was aroused. He was so easily influenced, so ready to change his views at a moment's notice, that he earned the nickname of "Richard Yea and Nay." To his friends he was very loyal, loading them with gifts and readily overlooking and forgiving their faults and errors, and they in turn were devoted and faithful to him. To his enemies, however, he was merciless, and he never hesitated to break a pledge he might have made to them if it happened to suit him to do so.

PUBLIC LIBRARY

If he wanted money he burdened his subjects with taxes without thought or scruple. Yet somehow he was adored by most of them as a great hero, the glorious champion of the oppressed Christians in Palestine, and the most splendid of all the Crusaders.

Section 39. The First Crusade and the Capture of Jerusalem by the Christians

Of all the events of the Middle Ages there is none more thrilling and romantic than the Crusades to the Holy Land. From the earliest times it was counted an act of piety for Christians to visit

BOSTON PUBLIC LIBRARY

Church of the Holy Sepulcher in Jerusalem

the sepulcher of their Saviour, in Jerusalem. They called Palestine the " Holy Land " because Jesus had lived and preached there. The city of Jerusalem and the country of Palestine had in time fallen into the hands of the followers of the great Arab prophet,

Mohammed. The Mohammedans continued for a long while, however, to allow the Christian pilgrims to make their visits of devotion to the Holy Land unmolested. But the year before the battle of Hastings was fought Palestine had been conquered by a fierce tribe of Turks, who treated those who came on pilgrimages with such cruelty that the whole Christian world was thrilled with horror by the accounts brought back by returning pilgrims.

In 1095 a great meeting was held at Clermont, in France, to protest against these outrages. At this meeting Pope Urban II made an eloquent address, describing the sufferings and tortures of the Christians and the dangers that would threaten the Holy Sepulcher itself if such things were allowed to continue. He besought all his hearers to forget their little personal quarrels and their continual strife with one another, and to unite in one great effort to save the Holy City. "Set forth on this expedition with eagerness," he cried, "that your sins may be forgiven you, and that ye may be assured of the reward of imperishable glory in the kingdom of heaven."

Carried away by his eloquence, the vast multitude of his hearers cried aloud, with one great shout, "It is the will of God! It is the will of God!" These words the good Urban then declared should be the battle cry of those who set out on the enterprise. For a badge he bade them wear a cross, which should be placed on the breast as they journeyed toward the Holy Land, but, as they returned, should be worn on the back. From this badge of a cross the expeditions came to be called Crusades, and those who engaged in them, Crusaders.

After Pope Urban's speech at Clermont many went about stirring up people to join in the Crusades. Chief among them was a certain Frenchman called Peter the Hermit, who roused the utmost enthusiasm on the part of his hearers, notwithstanding his

insignificant size and humble aspect. Garbed in the coarse garments of a monk, he rode up and down the country on his mule, crucifix in hand, exhorting all to take up the cause.

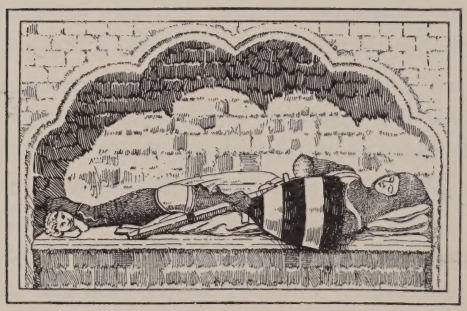
By the following spring an enormous company had gathered together, ready to set out for the deliverance of the Holy City. It is said there were in all as many as 200,000 persons, — throngs of poor workingmen with their wives and children, as well as a vast crowd of vagabonds and adventurers. Some of the multitude were going on account of their religious zeal, but many more for the sake of adventure, or to escape punishment for their crimes, or to make homes in a land that they had been told was "flowing with milk and honey."

William of Malmesbury, a chronicler of those days, says that even the most distant lands were inspired with an ardent passion for this enterprise. "The Welshman left his hunting," he says, "the Dane his drinking party, the Norwegian his raw fish." Fields were deserted by their husbandmen, houses by their inhabitants, even whole towns emigrated. Another writer tells how a farmer shod his oxen like horses, and placing his whole family in his cart, started with them to the Holy Land, and how amusing it was to hear the children, whenever they drew near to any large town or castle, inquiring if it were Jerusalem.

This first great host of Crusaders started out in several divisions to travel the two thousand miles to Palestine. One of the companies was under the leadership of Peter the Hermit. The difficulties they encountered in crossing the mountains, plains, and rivers on their journey were tremendous. Thousands died on the way from hunger, disease, and exposure. Many thousands more were slaughtered by the Hungarians and Turks through whose country they went, and whose property suffered greatly from the depredations of the lawless crowd. It was only a pitiful remnant of the original

company that returned from the expedition, and even these few had not succeeded in reaching the Holy Land.

The next year a second division of the First Crusade, very different from the other, set out. It was a host of six armies made up of knights and yeomen,[1] each under the leadership of a distinguished noble. The most famous of the leaders was the valiant Godfrey of Bouillon, Duke of Lorraine, and another was Duke Robert of Normandy, son of William the Conqueror. With gleaming shields and lances, and flying banners on which shone out their motto *Deus vult* ("It is the will of God"), the six armies set forth, one after the other, for the Holy Land, having arranged to meet again in Constantinople, the capital of what was left of the old Roman Empire.



TOMB OF A CRUSADER

On their arrival in that city they caused much dismay to the Eastern emperor, who had hard work to keep their disorderly bands from maltreating his subjects and laying waste his lands. However, notwithstanding their rude and ungrateful behavior, he took pains to offer to the leaders of the host the utmost hospitality which his beautiful capital could afford.

The wonders of Constantinople excited the greatest admiration on the part of the Crusaders. The spacious avenues and squares of the city, set with beautiful buildings and monuments, made a striking contrast to the narrow streets and dark houses of their own towns, crowded together within encircling walls and topped

[1] Yeomen were free men who tilled their own farms.

by the frowning towers of gray fortresses. "Oh! how great a city is Constantinople," one of the Crusaders wrote home; "and how noble and comely! What wondrously built monasteries and palaces are therein! What marvels everywhere in street and square. Tedious would it be to recite its wealth in all precious things, in gold and silver, in divers-shaped apparel and saintly relics. Thither do ships bring at all times all things that man requires."

After a stay of some months the great armies of the "Franks," as the Eastern emperor and his people called the Crusaders, moved on across the Bosporus and through Asia Minor toward Palestine. This march was full of appalling hardships. More than eleven months were spent in capturing the city of Antioch, which blocked their way. In the course of this long siege the Crusaders suffered fearfully from the ravages of famine and pestilence, as well as from the attacks of the Mohammedan Turks. Their ranks became so thinned in all these ways, as well as by the desertion of those whose courage gave out, that by the time they reached the walls of Jerusalem, in 1099, two years after they had set out from France, there were but 20,000 men left out of the 150,000 that had originally made up the gallant host.

The taking of Jerusalem was no easy matter, even after they had reached it, for the walls were strong and high, and there was at first little food to support the knights during the siege. Relief came, however, in supplies brought by sea from Genoa in Italian merchant ships, and at last, after a siege of many weeks, the Holy City fell into the hands of the Crusaders.

Their first act after the capture was to massacre, with outrageous barbarity, all the Turks — men, women, and children alike — that they found in the city. Then a Christian kingdom was established there and Godfrey of Bouillon chosen as ruler of it. Other nobles and knights laid claim to estates in the country

round about, and for fifty years the Frankish kingdom in Palestine grew and flourished, holding its own against the power of the Turks. It was during this period that the two famous orders of religious knights, called the *Hospitalers* and the *Templars*, were founded.

The Hospitalers were at first an association of monks organized to help the poor and sick pilgrims who came to Jerusalem. Afterwards they admitted knights to assist them, and thus became a warrior order, sometimes fighting in battle as knights, armed with helmet and coat of mail, sometimes, in monk's dress, tending the sick. Long afterwards, when the Christians had left Palestine for good, the Hospitalers settled in the island of Malta, off the coast of southern Italy, where the order still exists. Its emblem is the famous Maltese cross.

The Knights Templars were in the beginning a small body of cavaliers banded together for the defense of the Holy Sepulcher and of those Christians who came to visit it. They called themselves Templars because the quarters that they occupied in Jerusalem were on the site of the former great temple of Solomon. In the early years of their order they lived according to the strictest monastic vows and were in the highest favor with the Church, which bestowed numberless privileges upon them. When they were summoned to arms, said an old writer, "they inquired not of the numbers, but only of the position of the foe; they were lions in war, lambs in the house; to the enemies of Christ fierce and implacable, but to Christians kind and gracious."

In time, however, the little group of Templars grew to be one of the largest, richest, and most powerful societies of Christendom, and after flourishing for two hundred years, became so arrogant in conduct, and so openly defied the Pope and the laws of the Church, that the order was abolished and many of the knights

were either imprisoned or put to death. The Temple church in London is one of the churches built by the Templars, and many other reminders of them are to be found throughout Europe.

Section 40. The Third Crusade

The First Crusade, as we have seen, had resulted in the capture of the Holy City and the establishment of a small Christian kingdom about it. A second Crusade was undertaken almost fifty years after the first, to recapture the city of Edessa, which the Saracens, as the Mohammedans were called, had taken from the Christians. This was a failure. Forty years after this the great Saracen leader Saladin, as brave and heroic a warrior as any among his enemies the Crusaders, recaptured the city of Jerusalem from the Christians, and a third Crusade set forth from France to win it back. In this Crusade, the most famous one of all, we take a special interest, for the most valiant and distinguished of its leaders was King Richard of England.

Richard was engaged in preparing for this Crusade when his father, Henry II, died, and he only took time to hurry over to England for a two months' stay, in order to be crowned king and to arrange for his absence in the Holy Land. During his stay he collected money from his English subjects by every means in his power, however unjust, to meet the expenses of the Crusade upon which his heart was set. He sold public positions and Church offices to the highest bidder, and even freed men from vows they had taken to go on the Crusade, if they paid him well. It is said that he declared he would sell London itself, if he could get enough money for it.

The government of England was to be cared for during his absence by two regents. His brother John, who was the sort of person likely to make trouble, was recompensed for having no share in the government of the kingdom by the grant of an enormous

tract of land. Then King Richard hastened back across the Channel, to continue his preparations for the Crusade. He had little love for England and was always glad to leave it, for he was a Frenchman at heart, and happiest when he was in the fair land of France. Indeed, during the ten years of his reign, he did not spend more than six months in his English kingdom.

Richard the Lion-Hearted was not, however, the only one who had thrown himself heart and soul into this Crusade. When the news of Saladin's capture of Jerusalem reached Europe, every one was smitten with grief and horror at the fall of the Holy City. The Pope is said to have died broken-hearted with sorrow over it, and all men alike — princes and bishops, priests and knights and common people — bent their thoughts and energies to raising money and men for a great army that should win back what had been lost. There was no lack of volunteers, for countless numbers flocked to the standards of the distinguished leaders of the expedition. To help meet the expenses a heavy tax, called the Saladin tax, was imposed on those who remained at home. It amounted to a tenth of each man's personal property and income, and those who refused to pay it were to be excommunicated.

The leaders of the Third Crusade were three famous sovereigns, — Richard the Lion-Hearted, king of England; Philip Augustus, king of France; and Frederick Barbarossa (Frederick Redbeard), the renowned emperor of Germany, who had taken part in the Second Crusade forty years before, and who, although he had already lived through a long life of adventure and prowess, was fired with the enthusiasm of youth for this Third Crusade. These commanders with three great armies set forth at different times during the year 1190. They did not dare to attempt taking the whole host through Europe together for fear of the trouble it would cause in the countries through which they had to pass.

Notwithstanding this precaution the German forces, which started first and made their way across Europe, did not succeed in reaching the Holy Land. Most of the army succumbed to the hardships of the journey or the battles that had to be fought on the way, and very few lived to reach Palestine, while the great emperor himself was drowned as he was trying to ford one of the Asiatic rivers.

King Richard and King Philip were not so ardent in pushing ahead as Frederick Barbarossa had been. Sailing from France, they stopped at Messina, in Sicily, where Richard, roused to wrath by some slight provocation, laid siege to the city and, according to an old chronicler, took it "quicker than a priest could say matins." For more than five months the two kings remained here, living in ease and luxury, to the intense annoyance of the pilgrims in their companies, who chafed at the long delay of their enterprise.

When finally they left Messina, Philip went directly to the Holy Land, but Richard stopped at the little island of Cyprus, lingering there for a month and finally taking possession of it. At last he landed at Acre, where the French king and the other Crusaders were already encamped, and was received with the wildest acclamations of joy. A writer who was with him at the time relates that the very earth was shaken with the tumult.

The siege of the town of Acre, of which the Saracens, under Saladin, were in possession, had been going on for almost two years. Now that the two monarchs, Philip and Richard, had arrived with their forces, it was renewed with fresh vigor, and at last, after terrible losses among the Crusaders, it was taken and many Saracens were made captives.

BOSTON PUBLIC

This was but the beginning of the successes of the Crusaders. Richard was said to have performed the most amazing deeds of valor upon every occasion, and to have proved himself a very prodigy of courage and daring. At the same time, however,

KING RICHARD LANDING IN PALESTINE

disputes were constantly arising between him and Philip, neither being willing to yield first place to the other. Finally Philip, in disgust, sailed away for France, leaving Richard to undertake alone the recapture of Jerusalem and the conquering of Saladin.

The English king was much hampered in this enterprise by the hostility of both the French and German Crusaders, whose resentment he had roused by his haughty behavior; and in spite of his great prowess and his success in the siege of Acre and in various battles and skirmishes, he was not able to accomplish the one thing upon which he had set his heart, — he was unable to wrest the Holy City of Jerusalem from the Mohammedans and to conquer Saladin. He only succeeded in concluding a truce with the enemy for three years, during which time the Christians were to be allowed to visit the Holy Sepulcher unmolested.

Immediately upon the conclusion of this truce a number of the Crusaders in Richard's army hastened to make the short journey from their encampment into Jerusalem, that they might visit all the spots held sacred by Christians. But Richard himself was not among them. He never entered the Holy City or saw the Holy Sepulcher. Tradition says that he disdained to visit as a pilgrim the place that he had hoped to enter as a conqueror.

His great Crusade was practically a failure. Yet before he sailed for home he declared to his valiant foe, Saladin, his intention of returning to renew the holy war as soon as might be; which met with the courtly reply from Saladin, "I would rather be conquered, if conquered I must be, by Richard the Lion-Hearted than by any other prince my eyes have ever seen."

Long after the great English king and the great Saladin were dead, and Saracens and Christians fought no more, tales were still told among the Turks of the feats of Richard's mighty battle-ax that weighed twenty pounds; and when a Saracen's horse started

with fright, his rider would exclaim: "What dost thou fear? Dost thou think King Richard is near?"

King Richard arrived in France only after a long and adventurous journey, for the enemies that he had made among the French and German Crusaders by his high-handed behavior in Palestine were on the lookout for him everywhere. He landed at the head of the Adriatic Sea and tried to go across the country to France in disguise, but was discovered hiding in a peasant's cottage and taken captive by an Austrian duke whom he had insulted at the siege of Acre. For some time the whereabouts of his Austrian prison was unknown and the greatest anxiety was felt for him in England. There is an old story that tells how Blondel, a favorite minstrel of the king, wandered over Germany, from castle to castle, seeking his master; how he sang an old tune, well known to them both, outside each castle in the hope that if his sovereign were imprisoned within he would show some sign; and how at last he did thus discover him by hearing his song echoed back in King Richard's own voice, and so carried news of him to England. However this may be, Richard's vassals had to raise an enormous sum of money to ransom him from his captivity when the duke, his captor, finally agreed to give him up; for vassals, it will be recalled, were obliged to assist in ransoming their overlord if he were taken prisoner in war.

After Richard's release he made a short visit to England, where he found that the government had been well administered during his absence, and then he returned to his French possessions and to continued struggles with Philip Augustus, the French king. It was in France, as he was laying siege to the castle of a rebellious vassal, that he met his death from an arrow. He had no children to succeed to the throne of England and to his French dukedoms, so they fell to his brother John, who had been

treacherously plotting against him for many years, and who was a most unwelcome successor, in English eyes, to the lion-hearted hero of the Crusades.

Section 41. The Results of the Crusades

There were at least four more great Crusades after the third, with varying results. But at last, in 1291, almost two hundred years after the capture of Jerusalem in the First Crusade, the Christians were finally conquered, broke up their settlements in the Holy Land, and left it to the Mohammedans.

The two hundred years of intercourse that the Crusades brought about between western Europe and the eastern shores of the Mediterranean had wrought many changes. The English, French, and German knights who had gone in such vast numbers over land and sea to the far-away Eastern world had come in contact with two different civilizations that were far in advance of their own. In Constantinople they had seen the refinement and elegance of the Eastern Roman Empire, where Greek was still spoken and the old Greek books still read. In Syria and Palestine they had learned how far superior to themselves the Asiatic people were in learning, arts, and manufactures. All this served to open their minds to new ideas, while at the same time it turned the hatred and contempt with which they had at first regarded the Mohammedans into respect and admiration.

BOSTON PUBLIC LIBRARY

Trade, too, between the Eastern and Western worlds was greatly promoted by the Crusades. Those Italian merchants who had brought supplies from Genoa and Venice and marketed them to the crusading armies in Palestine, found many wares there to take back in their ships and sell at home, in Italy and France; for traders came from all parts of Syria, and even from as far as India,

bringing pearls and ivory, silks and tapestries, wines, fruits, and spices, to sell to the merchants in the harbors of Palestine, and Italian traders found a ready sale for all these things in Europe.

Section 42. Knighthood

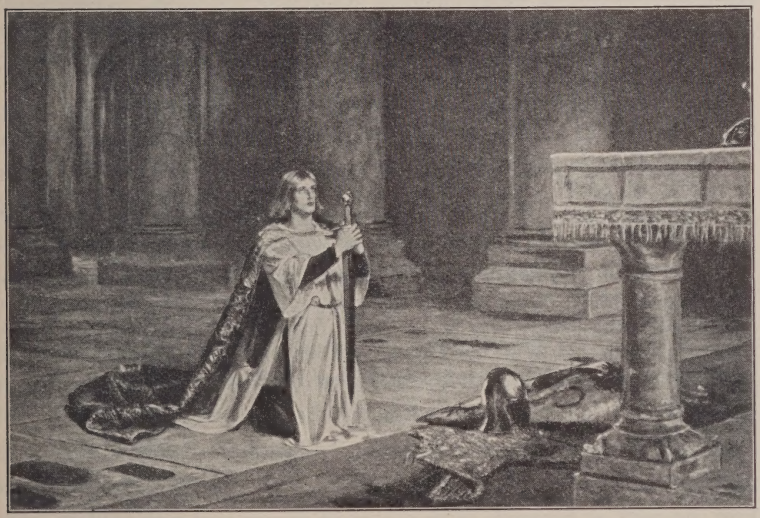
Great changes also came about in the order of knights during the Crusades. When we first heard of knights, in connection with the feudal system, they were simply men who held land in fief from the king or from some overlord, and who were rich enough to live without working and to perform military service for the king on horseback. But during the Crusades there had grown up special forms and ceremonies in connection with knighthood.

The knight's training began when he was a little boy. Until he was eight or nine years old he lived at home in his father's castle, learning how to ride, how to shoot with bow and arrow, and how to follow the hunt with the castle retainers. After that he was sent away to the court of the king or some great noble, to be trained still further in knightly accomplishments. He was now called a "page," and his duties were to attend upon the lord and lady of the castle, to wait upon and serve them, to learn from the one courteous behavior for all occasions, and from the other how to handle a lance and carry a shield, how to fence, and how to hunt with hawk and hound. He learned, too, to play chess, — the knight's favorite game, — to wait at table, to write verses and sing them, and to be modest and chivalrous in his bearing toward all.

When he was fifteen or sixteen he received the title of "squire" and was instructed in whatever else was needful for a warrior to know, — how to wear armor and wield all the knightly weapons, and to school himself to bear heat and cold and every discomfort without complaining. Now, too, he attended the lord in battle,

carried his arms for him, cleaned them and groomed his horse, and stood ready to assist him in every way.

At last, when he had reached manhood, and by his courage and chivalry had proved himself worthy of the honor, knighthood was conferred upon him. After solemnly confessing his sins, and keeping watch over his arms all night in the church, he laid his



THE KNIGHT'S VIGIL

(From the painting by Pettie)

sword on the altar to signify a life of service to God. Then his sword belt and spurs were bound upon him, and the lord, striking him lightly on the shoulders with the flat of his sword, dubbed him a knight.

The armor that a knight wore when he went forth to do battle was a marvelously complicated affair. At the time of the First Crusade a knight was dressed from head to foot in a loosely fitting

garment of small steel rings, linked together so closely that a weapon could scarcely penetrate it, and called the "coat of mail." He was further protected by a hood of mail, with a guard for the nose and brow. It was well-nigh impossible to recognize a knight in full armor. In order, therefore, that he might be known to his friends, each knight had his "arms" depicted on his shield or embroidered on a sleeveless or short-sleeved coat — sometimes called a tabard — which was worn over the armor. In later times the suits of armor were made entirely of plates of iron and worn with big iron helmets.

Coat of Arms of King Richard I

The "arms" were some device, adopted by the knight for his own, as, for example, a fleur-de-lis, or a cross, or a lion. For weapons he was equipped with a wooden shield covered with leather; a sword, which was his especial joy and pride, to be guarded as his life; and a lance made of ash wood. Sometimes, also, he used an ax in battle, and sometimes a bow and arrows. King Richard was famed for his skill in shooting with the bow.

As we should expect, a knight and his horse were almost one, and the knight loved his steed like a dear friend. He protected him, as well as himself, with a sort of armor and was seldom separated from him. If he was not riding him into battle, he was hunting the deer or wild boar on his back. One crusading knight talks thus to his war horse: "Thou art weary, O my steed; right willingly would I charge the Saracens again, but I see thou canst not help me. Yet I may not blame thee, for well hast thou served me all the day long. Couldst thou only bear me to France, none should saddle thee for twenty days, and thou shouldst feed on sifted barley and choicest hay, drinking from vessels of gold, and clad in fine silks."

Questions. **1.** When did Mohammed live? Do you know what the Koran is? **2.** Why should the Pope have taken so much interest in the Crusades? **3.** What does the word "penance" mean? **4.** How far is Constantinople from Jerusalem? **5.** Do the Turks still rule over the Holy Land? **6.** How far did Richard have to sail in order to reach the Holy Land after leaving Messina? **7.** Can you find the derivation of the word "Crusade"? **8.** What is the shape of the Maltese cross?

References. CHEYNEY. Readings in English History, pp. 171–173 (Richard the Lion-Hearted); pp. 173–176 (Richard and the Third Crusade). COLBY. Selections from the Sources of English History, pp. 41–44 (the First Crusade); pp. 68–70 (the prowess of Richard the Lion-Hearted). ROBINSON. Readings in European History, Vol. I, pp. 312–316 (Pope Urban's address at Clermont); pp. 316–321 (the First Crusade); pp. 321–329 (letters of the Crusaders); pp. 337–340 (privileges granted to Crusaders); pp. 340–343 (the emperor's court at Constantinople). OGG. Source Book of Mediæval History, pp. 282–288 (the speech of Pope Urban II); pp. 288–291 (the starting of the Crusaders); pp. 291–296 (letter from a Crusader to his wife); pp. 97–104 (selections from the Koran); The Crusades (Story of the Nations), pp. 26–107 (the First Crusade); pp. 169–187 (Templars and Hospitalers); pp. 282–299 (Knights and Pilgrims); pp. 305–348 (the Third Crusade). BATES and COMAN. English History Told by English Poets, p. 67 (Lament of Richard during his Imprisonment); p. 69 (King Richard in Sherwood Forest). SCOTT. The Talisman.

CHAPTER XII

KING JOHN AND THE CHARTER

John becomes king. Loss of his French possessions. His defiance of Pope Innocent III. The interdict. John's submission to the Pope. His persecution of the Jews. The barons and the Great Charter. Provisions of the Great Charter

Section 43. How King John lost his French Possessions

King John, nicknamed John Lackland,[1] the youngest son of Henry II and successor to his brother Richard the Lion-Hearted, was the worst monarch that ever sat upon the English throne. He was clever, but he was also mean, tyrannical, and cruel, with no sense of honor and no feelings of humanity. He had no religious sentiment himself and no regard for the religion of other men. He jeered at the services of the Church even when he was taking part in them. He had no interest in the welfare of his subjects, nor in anything but his own selfish desires, and there is no record of any good or kindly deed to his credit throughout the whole of his reign.

When he came to the throne there was a rival claimant to it, in the son of his older brother, Geoffrey, who had died some years earlier. This son, Arthur, a handsome boy of twelve, would have been the natural successor to his uncle, Richard the Lion-Hearted, but the English people preferred to acknowledge a man, rather than a child, as their ruler, and so gave their allegiance to John.

Thereupon Philip Augustus of France sought a quarrel with John in the hope of getting control of those great provinces in

[1] So called because his father had left him no lands in England or France.

France which the king of England held as his vassal. He took up Arthur's cause and encouraged him to think that they might together succeed in getting the better of John. He furnished the young prince with a force of knights, and learning that Queen Eleanor, King John's mother (who had taken sides with her son against her grandson and the king of France), was in a castle near by, he proposed that Arthur and his knights should attempt to take the castle and make her a captive.

While the little prince was thus engaged in laying siege to his grandmother in her own castle, John fell upon him with a strong force and captured him and many of his knights. The knights were taken to different castles belonging to John in Normandy and in England, and thrown into dungeons where many of them died a miserable death. Arthur himself was shut up in a strong fortress in Normandy in charge of Hubert de Burgh, one of King John's men.

Here the poor little prince languished for months, his only friend being the jailer into whose charge he had been given. It is said that King John sent men to the castle with orders to burn out both of Arthur's eyes, but that Hubert would not allow it to be done. He refused, too, to obey the king's command to have the boy put to death. Finally John had the prince removed to another castle on the banks of the Seine River, and that was the last that was ever seen or heard of him. Men believed that the king had murdered his nephew and thrown his body into the river, but nothing certain was ever learned about his fate.

Now that Arthur was gone Philip Augustus proceeded to take forcible possession of the castles in those French provinces that belonged to the English king. In most cases their owners were quite willing to accept him as their lord instead of John. Of the two, they preferred a French to an English ruler and, besides,

John's treatment of Arthur had made all men hate and distrust him. John found that he had few supporters in France, and after a struggle of four years the fair French provinces of Maine, Anjou, Touraine, Normandy, and Poitou, which had so long been held by the kings of England, passed into the direct control of the French monarch, leaving only Guienne in possession of the English.

Section 44. John and Pope Innocent III

The loss of the French possessions was one of the three important events of King John's reign. The second was his contest with the Pope and the clergy. Powerful sovereigns found it hard to submit to a power like the Church, which claimed to be superior to kings and did, in fact, many times bring a king to his knees, and King John had not been on the throne six years before he came into conflict with the ruling Pope, Innocent III. The quarrel arose in the following way.

The monks of Canterbury enjoyed the privilege of electing their archbishop, subject to the approval of the Pope. But the reigning king had always been strong enough to induce them to elect the man he preferred. The king regarded this as a matter of great importance, for the Archbishop of Canterbury was not only the head of the Church in England, but was also a sort of prime minister to the king. Early in John's reign the old Archbishop of Canterbury had died and the monks had hurriedly chosen a new archbishop and sent him off to Rome for the Pope's approval without consulting the king. But before their appointment could be ratified by the Pope they became so afraid of John's wrath that they chose a second man to suit him, and he also started for Rome.

Pope Innocent III was one of the greatest and most powerful popes that ever occupied the papal throne. He was deeply interested not only in the religious but also in the political affairs of

every European nation of the time, and he had a wide influence with kings and emperors. Naturally enough he was not pleased with the conduct of the monks of Canterbury. They had roused his wrath on two scores, — first by the haste of the first election, and then by a second election before the first had been duly considered by himself. He refused to confirm either of their candidates and declared that they must hold a third regular election at Rome; and he proposed Stephen Langton as his candidate.

Stephen Langton was duly elected, — a man of excellent judgment, fine scholarship, and noble character. This, however, was not at all the sort of man that King John desired. What he wanted was some one whose opinions agreed with his, or who would change them at his command. Furthermore, he wished to assert his independence of the Pope. Therefore he announced that he would not accept Stephen Langton as Archbishop of Canterbury. If the Pope insisted, he declared that there would be no further communication at all between England and Rome.

Innocent III then dispatched a letter exhorting his "well-beloved son," as he called John, not to hold out against God and the Church, lest trouble come upon him. Many bishops, too, came to plead with the king not to bring the shame of an interdict[1] on his people by his obstinacy. This opposition only threw John into a frenzy of rage, and he swore that if his dominion were laid under an interdict by the Pope, he would have his revenge on every clergyman and papal official that he could find in England.

John's conduct finally brought down on the country the dreaded punishment of the Pope's interdict. The whole of England was laid under it. Churches were closed and all church services prohibited. Except baptism of children and confession or penance,

[1] An interdict cut off a whole country from the privileges of the Church, somewhat as excommunication did an individual.

no church sacrament was performed by the priests throughout the length and breadth of the land. The bodies of the dead were carried out of the cities and towns and buried in roadside ditches, without prayers or the attendance of priests. In an age such as that one, when religious devotions were a part of the everyday life of the

OLD ENGLISH CHURCH

people, an interdict fell like a terrible blow on every one, rich and poor, young and old, alike.

However, the interdict was far from bringing John to terms. On the contrary, he set out, as he had threatened, to persecute every one connected with the Church. Bishops, priests, abbots, and monks were deprived of their property and left with little or nothing to live upon. From those barons who sympathized with the Church he demanded hostages as surety of their good behavior, and these hostages were no less than the eldest sons of the offending barons. He imprisoned them, and in many cases when he

doubted the loyalty of the father, he let the children starve to death or had them hanged. One noble lady boldly declared that she would never give up her son into the hands of a man who had murdered his own nephew, and for these words of defiance she and her husband and family had to flee to Ireland for safety.

After the interdict had lasted for many months with no sign of yielding on the part of the king, Pope Innocent proceeded to excommunicate him. The few bishops who were still in the country were afraid to obey the Pope's orders to proclaim the excommunication to the people once a week. Nevertheless, the news spread all over England. Every one was talking of it, and every one who dared shunned the presence of the king and avoided speaking to him, as the decree enjoined them to do.

At last the Pope, seeing that John had yielded neither to the interdict nor to the excommunication, took a final step. He threatened him with deposition from his throne, and invited the French king, who was only too glad of the opportunity, to take the crown and become ruler of England in case John should still resist the Church.

PUBLIC

This brought John to his knees at last. When he learned that Philip Augustus was about to invade England with a large army, and realized that there were very few of his own barons whose loyalty he could depend upon, he at once yielded not only everything that the Pope demanded of him, but granted a good deal besides.

Langton was at once installed as archbishop. The bishops who had fled from England were recalled, and John agreed to restore all the Church property that he had confiscated. This was all that the Pope had asked of him. But the king, to make his penance complete, went down on his knees before the Pope's legate, and, giving him his crown, did homage to him as the papal representative, swearing to become the Pope's vassal and to hand over to

him, as overlord, his dominions of England and Ireland, for which he vowed that he would pay a certain tribute each year. So at last the decree of excommunication was withdrawn, and the interdict, which had lasted for more than six years, was removed from England. Church doors were opened again and church bells rang out once more for morning and evening service.

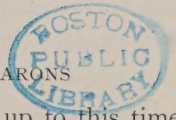
Section 45. John's Treatment of his Jewish Subjects

John still went on in his evil ways, however. Among other things, he subjected the Jews in his kingdom to the most shocking and inhuman treatment in order to get possession of their money. Colonies of Jews had been flourishing and growing rich in England for many years, although they were objects of universal persecution, because people — with cruel injustice — held them guilty of having crucified Christ more than a thousand years before. They were not members of the Christian Church and so did not enjoy its protection, nor were they protected by the laws of the country. They lived solely under the personal protection of the king, and were, indeed, looked upon almost as his property, to do with as he would.

Yet few people at this time contributed so largely to the welfare and prosperity of the country as they did, by their industry, their frugal habits, and their peaceable lives. When a cathedral or castle was to be built it was the Jewish money lenders who advanced the funds necessary to carry out the work. The high rate of interest they demanded on their loans was a necessity in times so troubled and uncertain as these, although money lending, as a business, was looked down upon by Christians because the laws of their Church forbade their taking interest for the use of money. The Jewish rabbis, too, were among the most learned men of the age. They were versed in medical and other sciences and served as teachers

to those who wished instruction of this sort. In many ways these persecuted people set an example of right living to the intolerant English among whom they were permitted to make their homes under such bitter conditions.

Whenever, therefore, an English sovereign was in need of a large sum of money he turned to the Jews for it, and generally obtained it by persuasion or by force, since a Jew knew that if he did not come forward with the sum demanded, the king could have him imprisoned or even killed without a protest from any one. John, however, treated the Jews worse than any other monarch had ever done, and tortured and imprisoned them unmercifully in order to get possession of their wealth.



Section 46. King John and the Barons

From what we have learned of English kings up to this time, it is plain that they exercised an almost unlimited power over the lives and property of their subjects, and that if the king was a bad man, or even a careless or weak one, he could inflict endless suffering and injustice on his people. He could imprison a man or put him to death, if he chose, without even being questioned by anybody. He was the owner of every acre of land that his barons and knights occupied as vassals, and had the right to take it away from them, if they broke their oath of allegiance, although he was not always strong enough to do it. It was hard for the people to think of resisting even the most unjust king. Yet that was what John's barons did in 1215 when they forced him to sign a great charter of rights, the Magna Charta. This was the third great event of John's reign, and the most important of them all.

For some time, as we may well guess, the barons had been discontented with John's treatment of them. When they had refused to go over to France to help him in his war with Philip because

their oath of allegiance to the king did not bind them to fight for him on foreign soil, John had demanded large sums of money of them. His treatment of their sons, when he held them as hostages, had been most dishonorable and cruel, and he had abused his power in endless ways. The time had come, the barons thought, when this state of things was no longer to be endured. The king must be made to understand how far he could go.

Archbishop Langton was one of the most active in this protest. One day in a great meeting held by the barons in London while the king was away fighting in France, Langton brought out an old charter granted by an earlier king, more than a hundred years before, and read to the assembled barons the promises which had been made to the people then; and every man present resolved then and there that John must be forced to keep these promises.

Later, in the winter of the year 1215, when John had returned to London, a great company of barons, as a chronicle tells us, "came to him in gay military array" and demanded these same liberties and law. "The king, hearing the bold tone of the barons in making this demand, much feared an attack from them, as he saw they were prepared for a battle." Therefore he told them he would consider the matter and give them an answer by Easter. But before that time the barons discovered that he had no intention of keeping his promise, so they assembled a force of as many as two thousand armed knights and demanded that he grant them all the rights and liberties set forth in a document which Archbishop Langton and the barons had drawn up. When Langton read the paper to the king, John asked the barons, in a fury, why they had not demanded his kingdom also, and swore that "he never would grant them such liberties as would make him their slave."

The barons, however, were not now to be turned back. Finding that the king still refused their demands, they gathered together

a large force of knights and barons and common citizens and marched against him. When he learned of their coming, and realized that of all his subjects there were not more than seven or eight knights upon whom he could depend, he gave in immediately, like the coward and bully that he was, and announced that for the sake of peace and the honor of the kingdom he would grant them all the laws and liberties they asked. On the fifteenth of June, 1215, King John and a great party of barons met together in a wide green meadow, called Runnymede, on the banks of the Thames, not far from the city of London and near the castle of Windsor, where the king was staying; and here the Magna Charta was signed and the king's seal set upon it. To-day in the British Museum in London this most famous document in all English history may still be seen, with the royal seal hanging from it.

Section 47. The Articles of the Magna Charta

What were the restrictions that this famous Great Charter imposed on the king? It would be too great a task to go over them all, for there are sixty-three separate articles. Of all of them, perhaps, the sixtieth seems the most important, for it declares that whatever provisions were made for the benefit of the barons and knights, who were vassals of the king, must in turn be observed by them toward their own vassals, and so on down to the common men of small property and no title. Thus the liberties that the charter secured were for the whole body of Englishmen, not for the ruling class alone.

Another provision (Number 39) reads: "No free man shall be taken, or imprisoned, or dispossessed, or outlawed, or banished, or in any way injured, except by the legal judgment of his peers, or by the law of the land." Then follows Number 40, in which the king makes the promise, "To no one will we sell, to no one will

we deny or delay, right or justice." King John had been violating both of these articles all his life, as for that matter had many kings before him.

Another article declared that the king was to impose no tax except the three feudal aids that the oath of homage provided for; that is to say, when his oldest son was knighted, when his oldest daughter was married, and the ransom if he himself were captured in war. The king was not to take another man's timber for building castles or for any other purpose, unless with the consent of him to whom it belonged. Nor could the king's men take a peasant's horse and cart to use in hauling unless the owner was willing.

Merchants from friendly countries were to be allowed to come and go freely. Heretofore the king had not permitted them to enter or leave England without special license. Every time a French merchant had wished to come over into England to sell his silks or his jewelry he had had to send to the king for permission. We may imagine that English trade did not flourish under these conditions.

A council of twenty-five barons was to be appointed to see that the king kept all the promises in the Great Charter. If he ventured to break any of them the barons had the right to declare war against him. The document was made public throughout all England, so that every one in the land might know what the king had agreed to do; and every English king since that time has been bound by the promises of this charter. If a king neglected or broke them, the people sooner or later brought the Magna Charta to his notice and forced him to abide by its provisions.

John himself made no secret of his intention to break his promises as soon as he was able, but he found that the barons were too strong for him, and after a year of fruitless struggle against them he died

Old Forest in England, Burnham Beeches

BOSTON PUBLIC LIBRARY

of a fever, brought on, so the chronicler of his reign tells us, by eating too many peaches and drinking too much cider, — an ignominious ending to the life of a despicable ruler.

Questions. **1**. Do you know whether the king's eldest son is now supposed to succeed his father on the English throne? **2**. Do you recollect how the French provinces had first come into the possession of English kings? **3**. Do you think that it is wrong for a person who lends money to take interest? **4**. What is a hostage? **5**. What is a charter? **6**. What was the use of a seal? **7**. Can a person be left indefinitely in prison to-day without being brought to trial? **8**. Who was the most powerful man in Europe in 1200? **9**. Why do we consider John's reign an important one in English history?

References. CHEYNEY. Readings in English History, pp. 179–181 (the rising of the barons); pp. 182–187 (the Great Charter). COLBY. Selections from the Sources of English History, pp. 72–73 (the interdict); pp. 74–78 (Magna Charta). KENDALL. Source Book of English History, pp. 72–78 (the winning of Magna Charta). ROBINSON. Readings in European History, Vol. I, pp. 231–233 (how the Great Charter was won); pp. 233–238 (provisions of the Great Charter). OGG. Source Book of Mediæval History, pp. 297–303 (the winning of the Charter); pp. 303–310 (extracts from the Charter). BATES and COMAN. English History Told by English Poets, p. 81 (King John).

CHAPTER XIII

COUNTRY PEOPLE IN THE MIDDLE AGES

Life on the manor. The serf. Life in castles. The manners and amusements of knights and ladies. Minstrelsy. Tournaments. Chivalry

Section 48. On the Manor

If we look back over the chapters that have gone before, especially those that have dealt with England, we shall see that for the most part we have talked of kings and bishops, of barons, knights, and nobles, and that very little has been said of the common people. Besides the great castles and manor houses scattered through the country, in which the barons and knights lived, there were little hamlets in which the men who tilled the soil had their homes; there were towns, where one would find merchants and workmen of different sorts; and there were monasteries and nunneries where men and women lived who made religion the business of their lives.

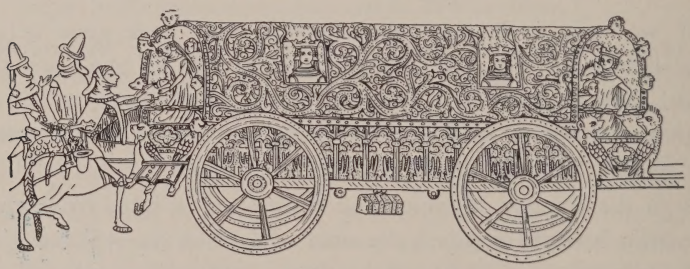
BOSTON PUBLIC LIBRARY

There were no manufacturing towns in England then, and on the great estates around the castles, manor houses, and monasteries, farming was the chief occupation of the people. Let us picture first the life of the men who tilled the land. What was their work, how did they live, and what comforts and pleasures had they?

We may imagine ourselves, then, traveling along an English road in the thirteenth century. We should be on horseback, for there were probably not more than a dozen carriages in the whole country at this time, and they belonged, of course, to the king and to a few of the great nobles; and the carriages were so heavy and

unwieldy and so lacking in springs, and the roads, even the best, were so full of holes and so often flooded with water, or hub-deep with mud, that we should be only too thankful to be spared the discomfort of riding in them.

As our horses picked their way over these bad roads and through forests in which robbers or outlaws might be lying in wait for us, we should every now and then come upon a cleared stretch of a hundred or two hundred acres of land, divided up into a vast number of narrow strips, where wheat, or oats, or barley, or rye would be growing.



A State Carriage of the Fourteenth Century

These strips would be separated from each other only by lines of grassy sod and the whole tract would look much like a patchwork quilt.

There would be no houses scattered about over this land, but as we rode on we should come to a little village of ten, or twenty, or fifty cottages, grouped together around a plot of ground which later came to be called the village "green"; or perhaps ranged along two lanes that crossed in the center of the village. Besides these cottages there would be a church near by, and not far away would be the home of the lord to whom the land and the village belonged. The lord might be a noble, and in that case it would be a castle that looked down on the fields and villages. If he were simply a knight, his home would be a good-sized manor house.

The manor house would have been built of stone or timber, with a garden and orchards about it and a group of outbuildings near by. These buildings were for the accommodation of the different occupations that were carried on in connection with the life on the "manor," as the whole estate was termed. There were barns for the cattle, a mill where the flour for everybody on the estate was ground, a dairy for the making of cheese, a building for the brewing of beer and ale, and, if the lord of the manor were a wealthy man and much given to hunting, there would be special quarters for his horses, dogs, and falcons. Almost everything that was needed on the manor was grown or made there. The spinning and weaving of cloth, the carpenter work, the blacksmithing, were all provided for.

The manor house was often called a "hall," because the main room in it was a huge hall in which the family lived, and ate, and slept. The following is a description of one that was granted to a churchman more than six hundred years ago.

PUBLIC LIBRARY

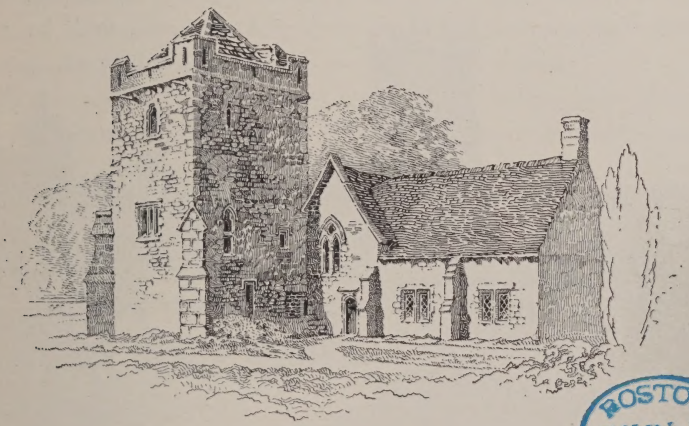
"He received," the old account reads, "a sufficient and handsome hall, well ceiled with oak. On the western side is a worthy bed on the ground, a stone fireplace, a wardrobe, and another small room; on the eastern side is a pantry and a buttery. Between the hall and the chapel is a side room; there is a decent chapel covered with tiles, a portable altar, and a small cross. In the hall are four tables on trestles. There are likewise a good kitchen, well covered with tiles, with a furnace and ovens,—one large, the other small for cakes,—two tables, and alongside, a small house for baking. Also a new granary covered with oak shingles, and a building in which the dairy is contained. Likewise an apartment suited for clergymen. Also a henhouse." There were buildings for the accommodation of cattle and crops also, and the whole group was surrounded by a moat, a wall, and a hedge.

The whole manor, with its fields and meadows and woods, its manor house and little church, and its group of cottages, was often called the "vill." The lord of the manor had entire control of the vill. Part of the land he cultivated for himself or rented to free tenants; the rest of it was portioned out and farmed by serfs, or villeins, as they were called, whose fathers and grandfathers before them had farmed the same acres and who were considered so much a part of the soil that if the land passed into another lord's hands they went with it.

There were few ways in which serfs could escape from the manor and become freemen. If they could succeed in running away to a town and in living there a year and a day without being reclaimed by their lord, or if they managed to learn enough to be considered fit for service in the Church and succeeded in getting ordained as priests, they became free. A serf could also buy his own freedom, if he could secure enough money. In the records of a certain old village in Norfolk we find an account of a villein, Ralph Red, whose son became a priest, and, as a chaplain, somehow made enough money to buy the freedom of his father and of all his brothers and sisters. But this must have happened very seldom in those days. Most serfs who became free did so by running away.

The villeins held various amounts of land, from half an acre up to forty or fifty. Those who held a very small portion went by the name of cotters, because they had only the bit of land about their cottage. None of the villeins could leave the land, except under such circumstances as have been mentioned; nor was it considered right, on the other hand, for the lord to take away their land from them unless they refused to perform the services the lord demanded of them as pay for the use of the land. More than half of the villein's time had to be spent in the service of his lord, which left little for the care of his own acres and the raising of his own crops.

A record of the estate of an English abbot gives a list of the eighteen villeins on the place, and of the services that they were obliged to render their landlord. They had to work for him three days in every week, except one week at Christmas, one at Easter, and one at Whitsuntide, and were required to give him each year one bushel of wheat, eighteen sheaves of oats, three hens, and one cock, besides five eggs at Easter. If one of them sold his horse for more than ten shillings, he had to give the abbot fourpence.



English Manor House of the Thirteenth Century

BOSTON PUBLIC LIBRARY

Another list of the villeins on a great estate in Sussex gives their names and their obligations to the lord of the manor, and also what the lord owed to them. One villein who occupied a house and thirty acres had to pay two shillings a year to the lord and bring him a cock and two hens every Christmas. He had to harrow for him two days every spring with his own horse and harrow, as well as do many days' work of hauling, mowing grass, harvesting, and cutting wood during the year. It is plain to see that he must have been

kept pretty busy. In return for this the lord agreed to give him three meals a day while he was doing his work. Each meal was to consist of beef, cheese, and broth, and all three were not to cost more than two and a half pence.

Besides these stated services the villein had to pay to the lord a fixed sum when he came into the possession of the land at his

An English Village

father's death, as well as some part of his father's own property, generally the best horse or cow that he owned. The villein, furthermore, could not sell any of his cattle without the lord's permission. He could not even marry without his consent. The free tenants were better off than the serfs. They paid a low rent for their land, and from time to time gave the lord hens, eggs, and other produce.

At certain times during the year all the tenants and serfs had to meet at the "manor court" under penalty of a fine if they were absent. A steward appointed by the lord presided over the court and decided on the fine for any breach of the rules of the manor. He settled disputes among the tenants and serfs in regard to boundaries or other matters, and fixed the penalty for misconduct if any cases of such were reported; as when, for instance, according to the old record, Thomas, servant of Adam of Marton, was fined twelvepence for drawing his knife to strike John Smith; or when John of Baumbery was obliged to pay thirteen pence to Adam of Marton for calling him "false, perjured, and a rustic."

From another old record we learn that a holiday was given to the inhabitants of a certain vill, that they might have time to inquire and report whether John Hunting and Cecilia, his wife, had beaten Margaret the widow, or not; and a fine was further exacted from the same John Hunting because he had not closed his gate, and his cattle had trampled and destroyed the cabbages of Margaret the widow. We may guess that the unfortunate Widow Margaret brought the beating upon herself by reporting the loss of the cabbages to the court.

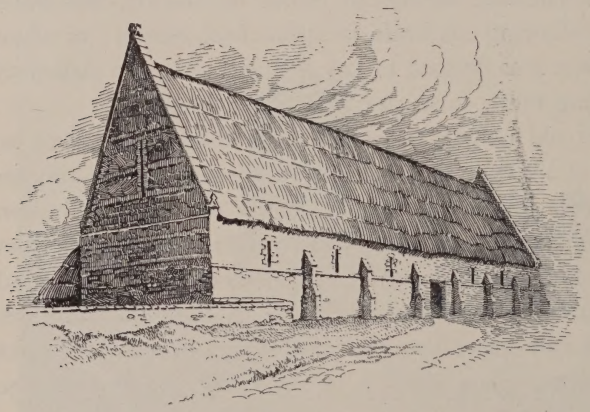
The court also settled questions of inheritance, and indeed all questions that might arise in the management of the manor. The fines that were paid by the serfs and the tenants went to swell the income of the lord.

BOSTON PUBLIC LIBRARY

Section 49. Miserable Life of the Serfs

All these restrictions must have made the lot of the poor laborer a pretty hard one. And there was nothing in his life at home that helped to make it easier, for the little cottage in which he lived was much the same as the homes of the poor in King Alfred's time, four hundred years before. From the outside it looked more like a

mound of earth or a pile of straw than a house, thatched over as it was with straw, or covered with turf. If the serf owned any cattle, there would be another building near by, much like the cottage, to accommodate them. A hole in the roof was the only chimney that his house possessed. Probably there was no window at all, or, if any, so small a hole that very little light could enter. Inside there was only one room. Here the serf and his family lived, ate, and slept. The floor was of earth and seldom dry, the beds were piles of straw, and there was no stove, — only an open fire over which his wife cooked the supper, much as gypsies do now. There were no lamps, no clocks, no books, no chairs, — nothing but some rude stools and perhaps a table. Food was cut up with the knife which the serf carried in his belt, and fingers took the place of forks and spoons.



A Barn of the Thirteenth Century

And what did the serf and his family have to eat? Not much but a very coarse black bread, cheese, a little meat, and for drink, beer or cider. They had no potatoes and very few vegetables of any kind, and no tea or coffee or sugar. The only sweetening they had was honey, when they had the good luck to find a bee's nest in the woods. Of course they had no pepper, or spice of any sort. Even salt was

very precious, for it was all obtained by allowing the water to evaporate from pans of sea water. Moreover, most of the salt that they could afford to buy had to be used in salting down meat for winter use. It was impossible to have fresh meat in winter, because there was only enough fodder to support the cattle that were needed for farming purposes. All the rest had to be killed before winter set in.

As for clothes, few serfs had more than one garment, a sort of sleeveless coat reaching to the knees, woven of wool and belted in with a piece of leather or rope. This garment they wore day and night, only taking it off, probably, when it was so worn out that it had to be replaced by a new one. As for bathing, that would have seemed to them a dangerous proceeding. Even as late as four hundred years after this time, a writer, in giving advice in regard to hygiene, recommends bathing once a year as good for the health.

The wretched way in which these poor people lived, the dirt and dampness and filth that surrounded them, and the food they had to eat, caused them to suffer from many dreadful diseases such as we scarcely know the names of in these days. Men had much less regard for human life, also, at that time than they have now, and a serf had very few rights in the eye of the law. He might be robbed or even murdered for his few poor possessions, and the thief easily escape punishment. If he tried to escape from his serfdom and was captured, he might be shut up in a loathsome dungeon or fastened by his legs and arms in the stocks. If not captured, he might take to the forests for refuge, where he would be counted an outlaw[1] whom any man might kill without fear of punishment. A gallows at the crossroads, with the body of some thief or outlaw hanging from it, was no uncommon sight in those times.

[1] Robin Hood, whose adventures in Sherwood Forest are so famous, was an outlaw.

This life of the serf was the life led by more than half of all the people in England in the thirteenth century. It would seem to us an existence scarcely to be borne, and we wonder if there could have been any pleasure in it at all. The parish church, with its altar lighted up by wax tapers and hanging lamp, and the chanting of the service must have given them some pleasure. The minstrels who passed through the village on their way to the nearest town or castle would furnish a pleasant excitement for them, as well as the peddler with his pack, and the wandering friar who stopped in his journeyings to talk to them. Perhaps a noble with his train of knights would ride gayly by their fields, or in those manors that lay near great castles even the king himself with his train of attendants might sometimes be seen on his travels through the realm.

The times, too, when the serf worked for the lord and had his dinner at the manor house with other serfs and servants, instead of in the wretchedness of his own cottage, must have been a welcome change in his life. And the sweet air of spring, returning each year, with the new leaves and flowers and the pleasant warmth of the summer sunshine, must have been as delightful six hundred years ago, when the peasant turned out in the early morning with his fellow serfs to work in the lord's fields, as they are to-day. Yet it is no matter for wonder that, as the centuries went by, and life became more and more civilized, the serfs found it harder and harder to live as their fathers had done, and that in time they broke loose entirely from their life of slavery and made themselves freemen.

Section 50. Life in the Castles

There were other people besides serfs and farmers who filled the humble walks of life in England in those days,— friars, monks, townsmen, and tradesmen, — but before we touch upon them it will be well to contrast with the serf's life that of another class of

WARWICK CASTLE FROM THE AVON RIVER

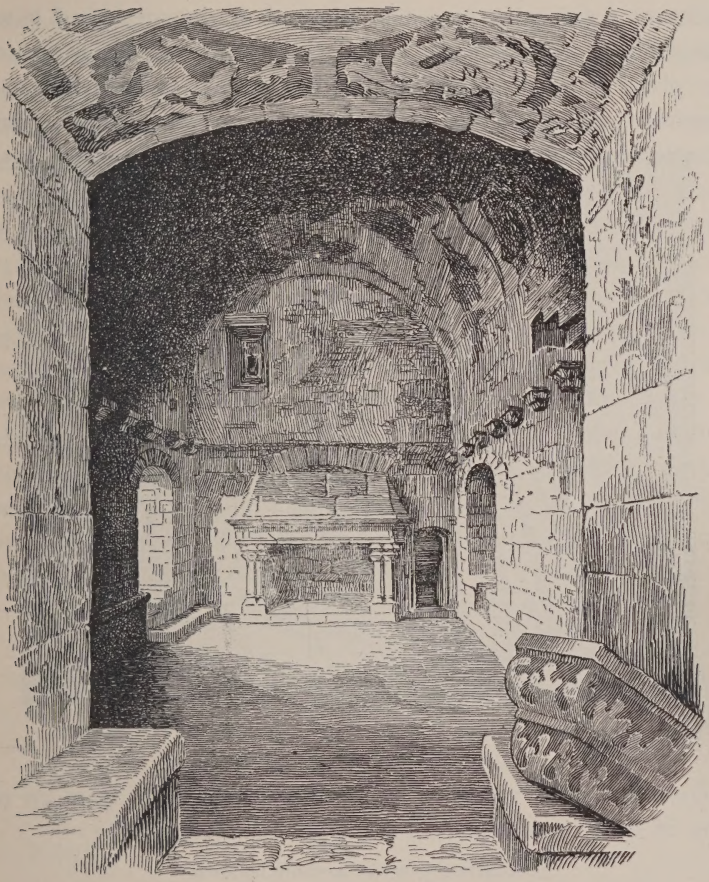
PUBLIC LIBRARY

Englishmen who also lived in the country, though in a very different fashion. It is the life of this other class of people that we commonly read about when we take up a book on the Middle Ages, — the life of ballad and romance, the life of knights and nobles, of "lords and ladies gay," of hunting in the good greenwood and tilting at the tournament; the life, in short, of those fortunate Englishmen whose Norman ancestors had come over with William the Conqueror and established themselves in England two hundred years before.

Their castles we already know something of. In spite of their vast superiority to the homes of the poor, and their imposing appearance, with their massive walls and keeps commanding the whole countryside, they must have been, for most of the year, uncomfortable, dreary places to live in. The tapestry hangings on the walls and the open fire in the middle of the big hall could not keep out all the cold drafts, and the few small rooms that opened off the hall, and were not heated at all, must have been chilly indeed in the wintertime. Even summer warmth could scarcely make an entrance through the thick walls and small windows that the constant danger of attacks from foes outside rendered necessary. The castle, in fact, was not built to be a comfortable and pleasant place to live in, but as a place of protection against the lord's enemies.

The central hall, as we have seen, was the main room. Here the noble and his family, with his guests and retainers and servants, ate their meals, and here all of them slept except the lord and lady of the house. The latter usually occupied one of the small side rooms. This they also used as a reception room, the lady often sitting on her bed to receive her guests, as there were few chairs in those days.

At mealtime long boards were brought into the big hall and laid on trestles to serve as a table. The nobility sat at one end of the table, or "board," the attendants at the other, with the great



A Room in the Keep of Craigmillar Castle

saltcellar between, to mark the dividing line. The nobles who sat above the salt and the others who sat below, all alike ate with their fingers, for the notion of forks had not yet entered any one's head. The bones were thrown under the table to the dogs. Towels and

basins of water were passed at the end of the meal, and it was thought a piece of rudeness to wipe one's fingers on the tablecloth. For plates they used great slices of bread, eating them last when they were well soaked with gravy, or giving them to the serving men.

LADIES' COSTUMES IN THE TWELFTH, THIRTEENTH, AND FOURTEENTH CENTURIES

Here are some rules for polite behavior at table from an old book of these times, called the "Boke of Courtasye":

Bite not thy bread, and lay it down;
That is no courtesy to use in town,
But break as much as thou wilt eat.

Let never thy cheek be made too great
With morsel of bread that thou shalt eat.

Thou shalt not laugh nor speak a thing
While thy mouth be full of meat or drink.

Other rules forbade one to play with the cat or dog at the table, to wipe one's eyes on the tablecloth, to dip bread or meat into the saltcellar, or to pick one's teeth with a knife or stick.

After dinner, when the table had been taken away, the lords and ladies gave themselves up to the pleasure of the minstrel's songs and music. The minstrel was a wandering player who made his living by going from castle to castle, singing his songs to the accompaniment of a lute, — a very welcome visitor everywhere. Often he was a real poet whose songs were passed on from one singer to another and were finally written down, and some of them have come down to our times. Always he added gayety and delight to the feast, singing sometimes of love and sometimes of knightly adventure. Perhaps he might even be a French minstrel who had wandered across the Channel into England, for the French minstrels, or "troubadours," as they were called in their own country, were the most famous of all. Here is a part of one of their songs, translated into English:

Fair to me is April, bearing
Winds that o'er me softly blow, —
Nightingales their music airing
While the stars serenely glow;
All the birds as they have power,
While the dews of morning wait,
Sing of joy in sky or bower,
Each consorting with his mate.

And as all the world is wearing
New delight while new leaves grow,
'T would be vain to try forswearing
Love which makes my joy o'erflow;
Both by habit and by dower,
Gladness is my rightful state,
And when clouds no longer lower
Quick my heart throws off its weight.

BOSTON PUBLIC LIBRARY

When the troubadours sang their French songs to English knights and dames there was no need of translating them, for French was still the language used in conversation by the nobility of England. They were only now beginning to get over their notion that the English language was vulgar and common and fit only for the use of serfs, farmers, and tradesmen.

Section 51. Amusements of the Nobility in the Age of Chivalry

The principal outdoor amusements of the nobles were hunting and tournaments. They chased the deer with hounds in the forests and parks, and hunted wolves and wild boars. Hawking, which was their great delight, was carried on with the aid of hawks or falcons. These birds were trained to chase and attack other birds that were being hunted. The knight who went hawking carried his falcon sitting on his wrist and fastened by a chain. Its head was covered by a sort of hood. When the hunter saw his game — a wild duck, a partridge, or perhaps a heron — the falcon was unhooded and released, to swoop down upon its victim. So precious were falcons that it was counted a serious crime to steal one, and a man might be imprisoned a year for destroying its eggs.

Gentleman with Hawk

Besides hunting and hawking there were various other amusements. The great favorite for indoors was chess, while outside the game of tennis was popular. Even the most distinguished persons were not above enjoying rough jokes, for a description in one of the old chronicles of a scene in an abbey orchard tells how King

Henry III and his nobles amused themselves by pelting each other with apples and dirt, and squeezing the juice of unripe grapes into each other's eyes.

The English people of these times had a great fondness for flowers, as they have to-day, and many manor houses had gardens where it was the pleasant custom in summer to receive one's guests, and to walk hand in hand — or finger in finger, as the fashion was then — down the flower-bordered alleys, the ladies gathering the blossoms to make garlands and chaplets for their hair. An old song praises

> "The merry time of May
> When ladies strew their bowers
> With red roses and lily flowers."

The supreme entertainment, however, of all the nobility of this age — often called the age of chivalry — was the tournament. In Chapter XI we spoke of the training that a boy must receive before he could be made a knight, — how he must first serve as a page in some noble's court; then, as he grew older, act as squire to his lord until he had proved himself worthy of knighthood, and, swearing to be faithful to God, was girded with his sword by the king or some older knight.

BOSTON PUBLIC LIBRARY

The proving himself worthy of knighthood, or the "winning of his spurs," as it was called, would naturally have taken place in war, but as the continual neighborhood war of earlier times gradually decreased and there was not always a chance to fight, the knights invented a sort of play war.

This playing at war was called the tourney, or tournament. It was a sham battle in which knights fought against one another for the pleasure and glory of the contest. They rode into the field that had been set off for the tournament on horseback and in full armor, lances leveled at one another, and fought until one side was

A Knight in Armor

unhorsed. Many knights and ladies surveyed the battle from a gallery overlooking the field, each lady wearing the colors of her favored knight. One lady was honored above the rest by the title of "Queen of the Tournament," or "Queen of Love and Beauty." From her the successful knights received their guerdon, or prize. Sometimes it was a wreath of flowers, sometimes a "milk-white falcon," or "three fair steeds," or perhaps gold pieces and jewels.

Often these play battles had serious results. Many stories tell of knights wounded and even killed in tournaments; but this did not prevent their growing more and more popular among the knightly class, for it gave the knight an opportunity to display at one and the same time his courage and his devotion to his lady,—to display his chivalry, in short.

This is what chivalry meant to a knight: to be brave in war, honorable toward an enemy, courteous to all women and ready to help them in distress, and to give to some one lady his whole love and loyalty. A knight was the most perfect ideal for a man that the Middle Ages could conceive. But bravery, faithful service to his lady, courtesy to his equals, and devotion to the Church were all he aimed at. To those beneath him in rank, such as the peasant and merchant, his behavior was far from ideal. He looked upon them as another set of beings created only to serve and support him. A famous knight once said, "I love to see the rich churl in distress who dares to strive with the noble. I love to see him reduced to beg his bread in nakedness." The knight despised even the priest and monk because they did not fight, for fighting was the serious business of his life, and his sword he held dear as life itself. A dying knight thus speaks, in an old romance: "Now take I leave of chivalry, which I have much loved and honored. Alas, my sword! What wilt thou do now? Thou wilt leave thy master; never wilt thou have another so good!"

Questions. **1.** How was a serf to be distinguished from a slave? **2.** Why was a peasant called a *villein* in the Middle Ages? **3.** Could there have been use for much money on a thirteenth-century manor? **4.** Do you think that poor people now are worse off than they were in England six or seven hundred years ago? **5** Can you now see the origin of our word "boarding"? **6.** The word "chivalry" is connected with cavalier. Why? **7.** What kind of a person would you regard as chivalrous? **8.** How did the lives of the rich in the Middle Ages differ from those of the rich of to-day? **9.** Would you rather live in the thirteenth century or the twentieth?

References. CHEYNEY. Readings in English History, pp. 212–215 (a manor); pp. 215–217 (a villein's duties). COLBY. Selections from the Sources of English History, pp. 87–89 (the freeing of a serf); pp. 119–122 (a marriage negotiation in the fifteenth century). ROBINSON. Readings in European History, Vol. I, pp. 399–405 (account of two English manors); pp. 405–406 (freeing of a serf); pp. 435–437 (troubadour songs).

CHAPTER XIV

THE CLERGY IN THE MIDDLE AGES

The power and wealth of the Church in the Middle Ages. Church officers. The cathedral. The priest and his church. Monasteries and the occupations of the monks. St. Francis and his order of mendicant friars. The Dominicans

Section 52. The Power of the Church

However much may be said of the might of kings and nobles in the Middle Ages, with their strong castles and their knights and men at arms, the churchmen were in many ways even more powerful and influential than they. We have seen how William the Conqueror consulted the Pope before he undertook his conquest of England, how Henry II was terrified by the thought of the Pope's excommunication, how even wicked and stubborn King John had to yield to Innocent III ; and though the Pope was the most powerful of all the prelates, there was not a bishop in all Christendom who did not share in the power and influence of the Church.

It is not hard to see why the Church was so powerful. The union of Church and State was so close that disloyalty to one was looked upon as disloyalty to the other. Kings and other rulers were usually quite willing to arrest those accused of disloyalty to the Church and its teachings. If the Church court, after trying a man, declared him to be a heretic, — one who positively refused to accept the teachings of the Church, — he was turned over to the government officials to be punished according to law, that is, to be burned alive. In short, the State considered heresy as bad as treason, — a form of treason, in fact, and therefore a capital crime.

The Church was, moreover, very rich. The Emperor Constantine had made a law permitting it to receive bequests, and during the thousand years that had passed between his time and the days of Innocent III and King John of England, its wealth had become very great. Rich men, rulers, and nobles frequently gave manors, serfs, buildings, and various other valuable things to the Church as a pious tribute. The Church had a right also to impose a special tax for its support (called the tithe), and contributions were made to it when there was a baptism, a marriage, or a burial in a family. So from their lands and rents, their tithes and contributions, the bishops and archbishops and the abbots of the great monasteries often had large incomes.

STON
LIC
LIBRARY
ARCHBISHOP'S DRESS

The churchmen owed much of their influence, also, to the fact that during the most ignorant period of the Middle Ages they alone knew anything about books. Even when learning became more general the priest was often the only one in the village who could read. Kings sometimes could not read or write. Indeed, if a man could read, it was taken for granted that he was a churchman of some sort.

The Pope, as has been said, was the head of this mighty organization of the Church. Next to him came the archbishops. There were two of these in England. One was the Archbishop of Canterbury, who was called the "primate of all England" and who acted as the Pope's English representative. The other was the Archbishop of York. York, in the northern part of England, was

in these times the oldest and largest town in the country, after London. These two archbishops had the entire supervision of Church matters in England, subject always to the Pope. They were also great feudal lords, holding vast estates from the king and receiving immense incomes from the manors under their control. If they wished, they could raise from the vassals that owed them homage an army equal to any in the country. Besides being a great churchman and landholder, the Archbishop of Canterbury was chief adviser to the king and often had great influence with him.

Next to the archbishops came the other bishops. They too had large estates, and like their superiors, the archbishops, enjoyed large incomes and great power, equal to that of the lords and barons who were not officials of the Church. Every important town had its bishop. A town in those days was not called a city unless it was the residence of a bishop and was dignified by one of the beautiful and impressive churches called cathedrals. A bishop had general charge of all the parish churches that lay within a certain stated distance from the city in which he had his seat, as well as of the neighboring monasteries. They made up his "diocese."

Bishops and archbishops had other duties and powers, however, besides those we have mentioned. If a man wanted to become a priest, only a bishop could make him one; and no one but a bishop could anoint a king when he was crowned, or perform the religious ceremonies at the dedication of a new church. He had, too, to conduct the business connected with his office, to look after the many manors that belonged to his bishopric and see that he was paid the income that was due him from each one. And like the other feudal barons he was obliged to attend the councils of the king. Often the king's best councilors and officers were the bishops of his realm.

As symbols of his power and his sacred character the bishop wore on his head the miter, — a curious high cap with a deep cleft, — and in his hand he carried the crozier, a staff ending in a crook. A bishop dressed in his robes, wearing his miter and carrying his crozier, was a very stately and dignified figure indeed.

Each of the smaller churches of the diocese was in the care of a priest, who had charge of the religious welfare of those who lived near his church and made up his parish. On the occasion of a birth, death, or marriage, it was he who performed the necessary ceremonies; and besides continual services in the church he had also some oversight of his people outside, looking after the sick and poor and comforting the unfortunate. He had to see to it, also, that no undesirable persons, such as sorcerers or lepers or heretics, found their way into his parish. As pay for these many services he was supposed to receive the income from the lands that belonged to the parish church. Very often, however, the lord of the manor took these for himself, or a powerful monastery appropriated them and left the unfortunate priest almost nothing to live on. But, like all Church officials, he was not allowed to marry and had no family to support, so the suffering was not so great as it might have been.

BOSTON PUBLIC LIBRARY

Here then we have the great English Church system of the Middle Ages. First, the Pope at Rome in control of all archbishops, bishops, and priests throughout Christendom, — in France and Germany and Italy, as well as in England; next the archbishops of Canterbury and York at the head of the English bishops, just as archbishops in other Christian nations of Europe were at the head of the bishops in their countries; then the bishops, presiding in the cathedral towns and overseeing all the priests in their dioceses; lastly, the priests, in charge of their small churches and the people of their parishes.

Section 53. Cathedrals

The churches of the archbishops and bishops were called cathedral churches, from the name of the bishop's throne-like chair, the *cathedra*, which stood always in them. These bishops' churches were wonderfully impressive and beautiful edifices. In all the years that have passed since this thirteenth century of which we are now speaking, men have never succeeded in erecting any buildings that equal them in their union of dignity, splendor, and beauty.

Upon cathedrals the highest skill and art of the time were lavished. When one was to be built the most famous architects and builders, the finest carvers in wood and stone, the most expert painters, and the cleverest makers of stained glass were summoned from France to take charge of the work. And not only that, — all the people of the town had a share in it also. Rich and poor alike helped to build and ornament it with their own hands, or helped to pay for its erection with their money; and all alike had the deepest pride and interest in it. Was it not their own cathedral, the glory of their town and the wonder of all the country roundabout?

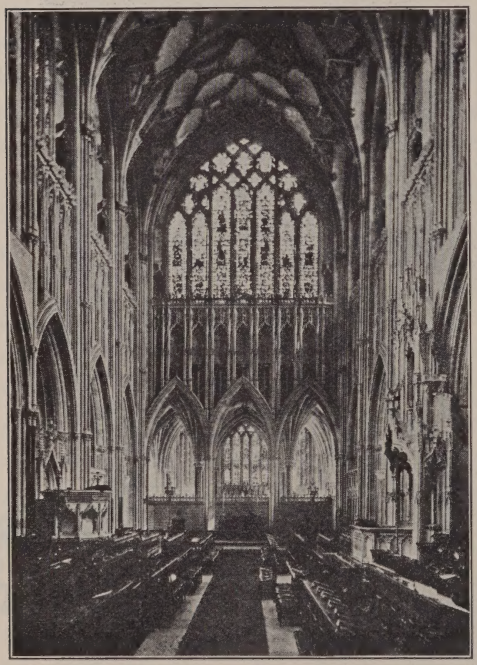
So it has come about that to-day all over England, as well as in France, Italy, and Germany, these wonderful old churches are to be seen, and they are still the pride and glory of their towns, although for more than five centuries they have been lifting their splendid towers and lovely spires to the sky, amazing and delighting the world with their glorious arches and the glowing color of their stained-glass windows.

A cathedral floor was in the form of a cross. The long arm of the cross ran east and west, and was called the nave; the shorter part, crossing it, formed the transept; and separated from these two parts by pillars and arches ran one or more side aisles. The

CANTERBURY CATHEDRAL

HESTON PUBLIC LIBRARY
HESTON PUBLIC LIBRARY

east end of the nave was called the choir. This was the most sacred part of the cathedral. Here were the altar and the sacred relics, and here High Mass was performed. Beneath the cathedral was a sort of basement, called the crypt, which was used as a burial place for distinguished persons.[1]



THE CHOIR OF WELLS CATHEDRAL

The walls of a cathedral were adorned with brilliant paintings of scenes from the Bible and from the lives of the saints. At first the only windows were narrow openings in the walls; but later, as the builder learned how to strengthen the walls by outside supports, called buttresses, and as men became skilled in making stained glass, they opened up great spacious windows. These were divided into smaller spaces by exquisite stone tracery and filled with pieces of beautifully colored glass fitted together into pictures. The light that came through the crimson, blue, and violet panes cast a rich glow over the stone carving on pillar and arch, and glorified the whole cathedral. The stained glass that was made in those days has never been equaled since in

[1] See the illustration on page 137.

GLOUCESTER CATHEDRAL AND CLOISTERS

richness of color, and all of it that has come down to us in these old windows is carefully treasured.

No cathedral was finished in three or four years, as most of our fine churches and other buildings are now. Most of them were a hundred years or more in building, and some were never entirely finished. The bishops who presided over them were always changing and rebuilding and enlarging them. And of course in an age that loved to build, clever architects and builders were all the time trying new ways of shaping windows and of carving and decorating stonework, and were continually discovering how to make more wonderful arches and towers.

To the different styles of building that were invented, one after another, we give different names. The first style in which much building was done in England was the Norman, which is somewhat like that of the old buildings that the Romans had erected throughout France. The pillars in churches of this style are round, massive, and heavy, and the arches are rounded, giving an impression of dignity and grandeur, unrelieved, however, by any touch of lightness or grace.

From the Norman style gradually developed the greatest glory of the age of cathedral building, the Gothic style. The arches of windows and aisles became pointed and high, the pillars tall and slender, and the towers more aspiring. It was this style, too, that developed the windows. In every part of the cathedral the utmost grace and delicacy were attained, while the building as a whole still kept its impressiveness and dignity. The pillars were carved with flowers and leaves, the window tracery grew to look like lacework in stone, the doorways were marvels of richness. Everywhere, inside and out of the cathedral, wherever architects could use it, there was carving. Even far up on the roof and the spires the most lovely stonework was to be found.

Sometimes, among the delicate carved flowers and vines, we find the queer figures and faces called gargoyles, that the Gothic architect somehow thought added to the perfection of his work. He put them within and without the cathedral, and just at the moment when one is gazing enraptured at the soaring spires, the eye may fall on one of these grotesque, grinning figures of man or beast, perched on the stone gutter of the roof above.

GARGOYLES

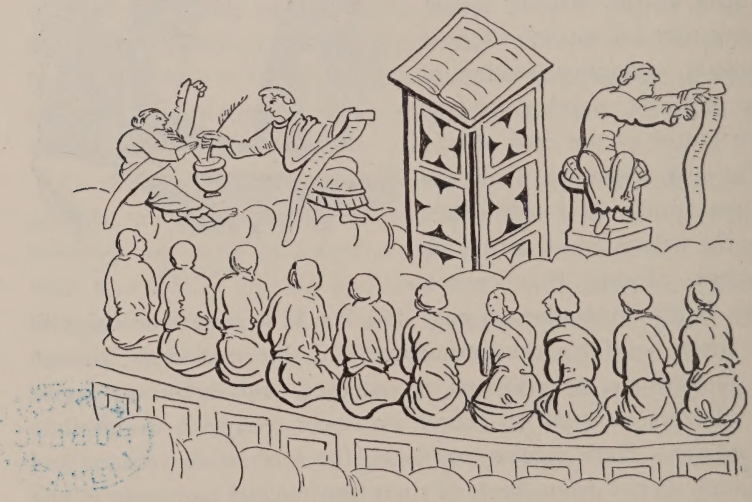
Far less imposing than the bishops and their cathedrals were the priests and their parish churches. From the church shown in the illustration on page 164 it will be seen how insignificant these buildings were compared with the cathedrals, though very picturesque, nevertheless, to our eyes. But to the poor serfs and villagers their parish church no doubt seemed a wonderfully fine edifice. Here service was held, the lord of the manor and his family in the front, back of them the tenants and serfs of the estates, while the priest, standing on the steps of the altar, chanted or recited the Latin service.

SECTION 54. MONASTERIES

Besides parish churches and cathedrals there were other important religious buildings, namely, the monasteries or abbeys.[1] We have already heard something of them, but we must consider them a little more closely, for they were the home, the school, and the church combined, of a vast number of people in the Middle

[1] See note on page 80.

Ages. Whenever men and women grew sick of the fighting and turmoil of the times, or desired to devote their lives to religion or study, they entered a monastery or a convent. There they were pretty sure to find peace and plenty of occupation. The gentler and more pious among them found constant opportunity for devoting themselves to God's service by attending Mass, taking part in



A School Scene in the Twelfth Century

the frequent services of the monastery church, and caring for the poor and sick, while for the more active there was much work to be done, both indoors and out. Some abbeys were much larger and more active and prosperous than others. We will describe, as an example, one of the larger ones, whose monks lived under the rule prescribed by St. Benedict.

The buildings of our monastery, since it is a large one, would be sure to be numerous, for a complete monastery establishment

carried on many industries ; but of all the buildings connected with an abbey, great or small, the church was by far the most important. Indeed, it was for the sake of the church that the monastery was built. It was for the sake of having a quiet spot in which to perform their religious devotions that the monks had come together in the first place and had built their church and the buildings in which they lived.

The abbey church, when the monastery was a large and important one, was always as beautiful as the monks could afford to make it. Very often wealthy people — barons, nobles, and kings — would endow a monastery for the good of their souls, and in that case there would be ample means to build a fine church. Just as we have seen all the townspeople and members of a diocese taking a share in the building of a cathedral, so too the monks had the most intense pride and interest in their church, and vied with other monasteries in making it the finest one in the country. Many of them worked on it themselves, and we may believe that much of the stone tracery and carving on old abbeys and churches was the loving labor of their hands.

BOSTON PUBLIC LIBRARY

Like the cathedral churches, the building always faced west and was shaped like a cross, with a nave and transept. It was very like a cathedral in all its main parts, except that everything was usually on a smaller and less magnificent scale. At the eastern end of the nave was the choir, and here none but the monks were allowed to enter. The serfs and workpeople who lived on or near the monastery estate had to worship in the nave or the transepts. Adjoining the church and opening off one end of the transept was the chapter house where the monks met to discuss the business of the abbey.

Next to the church the most frequented parts of an abbey were the cloisters and the quadrangle. The quadrangle was the square of

ground which the monastery buildings inclosed. Around its four sides and adjoining these buildings ran a covered walk called the cloisters. On the north side the walk ran along the walls of the church, on the east it skirted the dormitory, on the south the refectory, and on the west it adjoined various other buildings, such as the kitchen, the steward's hall, and the different offices. The roof of the cloister walk in the finer monasteries was very often supported by beautifully carved pillars. The floor was paved with big flagstones, and along the walls were benches and seats for the comfort of the monks, who spent much of their time there.

The rest of the quadrangle was either a plot of green grass, or was planted with flowers and shrubs, with perhaps a plashing fountain in the middle. Here, on the sunny side, the monks might often be seen reading, or teaching a group of boys from the neighborhood to read or to chant the Church service.

The refectory was the dining hall of the monks. Here they assembled for their meals, during which one of them usually read aloud from some historical or religious work. The dormitory was the big common bedroom of the monastery. In it each monk had his cot, set with the others in a long row against the wall. Only the head of the monastery, the abbot, had his own separate apartments. At one end of the dormitory were arrangements for washing, and at the other a passage led through the chapter house into the transept of the church. Along this way the monks passed every night from the dormitory to perform the night services in the church.

Other buildings were the kitchen, the office of the steward and the cellarer, the guest chamber, and the *scriptorium*. Most of these buildings explain themselves, but the scriptorium needs a word of explanation, for an important part of the work done by the monks was performed in this room.

The scriptorium, as its name implies (derived from the Latin word "to write"), was a writing room. The printing press had not yet been invented, and all books and documents had to be copied by hand. The only persons who were sufficiently educated to do this, and had the time for it, were the monks. Besides the continual copying of books, some of the monasteries kept a sort of

BOSTON PUBLIC LIBRARY

A Monastery Kitchen, Marienburg, Germany

chronicle, running on year after year, of the chief events of their time. In preceding chapters quotations have been given from some of these old chronicles. Then, as the monasteries owned great estates, with numbers of peasants and tenants renting various plots of land, large and small, there were many deeds and business contracts to be drawn up and accounts to be kept. Altogether the scriptorium must have been one of the busiest rooms in the more important abbeys.

Many of the books copied by the monks of this age are very beautiful. The black letters, in the style called Gothic, are wonderfully clear and distinct, and on the margins of the pages there are often charming borders of flowers and birds, vines and leaves and little animals, painted in scarlet and blue and purple and green on a background of gold. Often, too, there are pictures, occupying a good part of the page and painted most exquisitely in the same

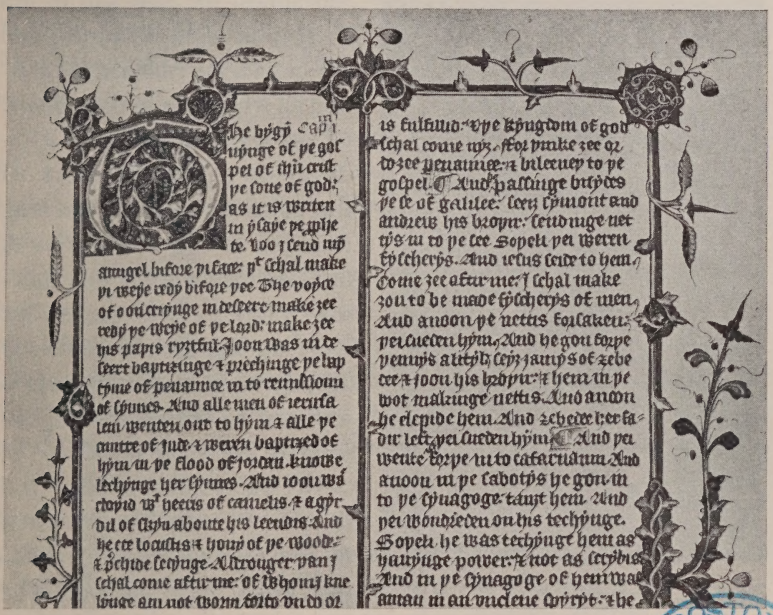
From a Copley Print. Copyright, 1899, Curtis and Cameron

THE MANUSCRIPT BOOK

(After the painting by John W. Alexander)

brilliant colors. As most of the books that the monks took the pains to decorate in this way were for use in the Church service, the subjects of these pictures were religious, illustrating scenes from the Bible or stories of the saints. Sometimes if there were no bright pictures, there would at least be gold or gay-colored initial letters at the beginning of a page. The whole was bound in heavy leather backs, stamped in beautiful designs in gold leaf, and fastened with massive clasps.

The life of a monk was, as a rule, a very active one. He was obliged to rise at two or three o'clock in the morning for the service called *vigils*, and after Mass and breakfast to attend to his appointed duties about the monastery, not neglecting to be present at service in the church seven times every day.



ILLUMINATED MANUSCRIPT

(From the Wycliffe Bible in the British Museum, London)

BOSTON PUBLIC LIBRARY

The duties were various. Some of the monks might be found superintending the serfs and farmers or working in the fields themselves; some were busy looking after the kitchen and the supply of food; some did gardening; some kept the scriptorium supplied with ink, pens, and parchment; others, as we have seen,

were occupied with copying or writing, or teaching groups of children from the neighborhood to read and write. Still others would be detailed to look after the guests that were pretty sure to be enjoying the hospitality of the monastery; for a monastery was almost the only sort of inn there was in these times, and the monks were bound to entertain all who came to their doors.

Courtesy of Methuen & Company

NUNS IN CHOIR

Yet with all the monk's industry in doing the work of the monastery and in teaching the boys of the neighborhood, and his hospitality in entertaining travelers and guests, his chief aim was to observe strictly all the required religious services and to keep himself "unspotted from the world."

In the richer abbeys the lives of the monks were often more luxurious than St. Benedict would have wished. The rules that he had laid down more than six hundred years before enjoined a very plain and simple way of living.[1] But in later times, when monasteries grew more wealthy, the monks found it harder and harder to live up to them. So there was need of some one to teach again a simple way of life, and to teach also lessons of service to the world outside the monastery precincts. Such a teacher was St. Francis of Assisi.

[1] See Section 22.

Section 55. The Friars

Far away in Italy, where the need of a wise and good teacher was as great as in England, there was born in the little town of Assisi, near the beautiful city of Florence, toward the end of the twelfth century, the man who was to wake up the world of the Middle Ages and set on foot a movement for its bettering, St. Francis of Assisi, — "little brother Francis," as he was wont to call himself.

St. Francis was not at all a saint for the first twenty years of his life. He was a gay, romantic, rich young man, who thought very little about religious matters, though he pitied those less fortunate than himself and was glad to give them alms from the abundant means with which his father supplied him. When he was twenty, however, he fell ill and was sick for a long time. After he had recovered he found that he no longer cared for the pleasures of his former life. All his thoughts were turned toward helping the sick and wretched about him. He gave away all he had to the needy, and in the ardor of his devotion made himself wash the sores of the poor lepers in the village. He was not at all troubled when his father, in anger and disgust, disinherited him. He cheerfully gave up his fine clothes and jewels, and putting on the cast-off garments of a gardener, went on doing good in whatever way he could.

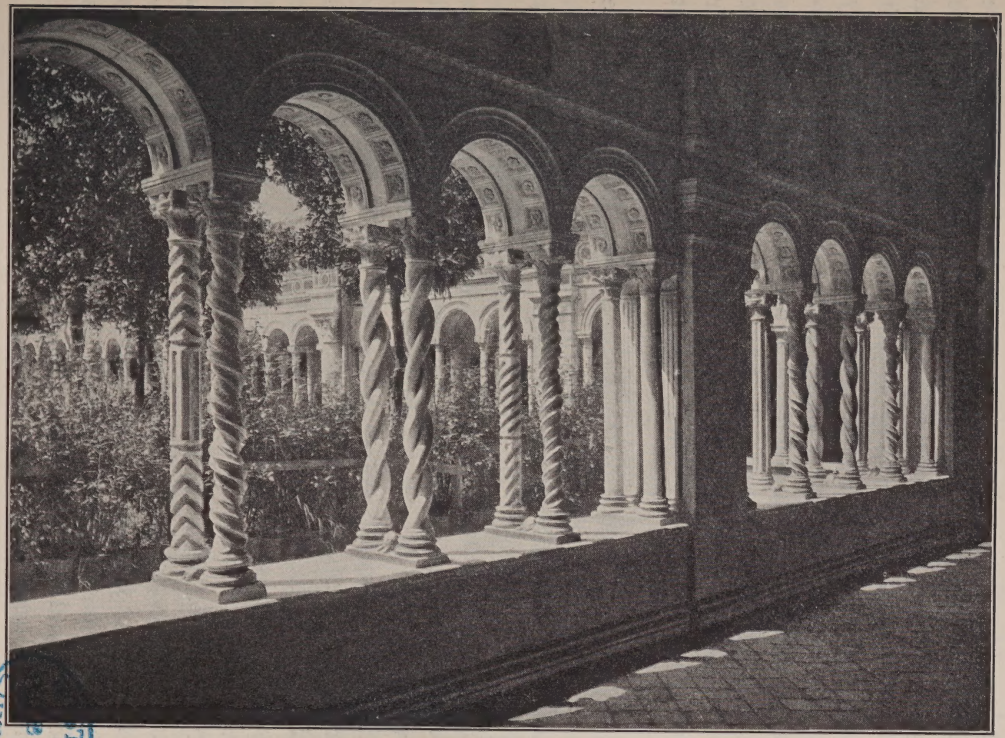
One day when he was in church the priest read from the Bible the words, "And as ye go, preach, saying: 'The Kingdom of Heaven is at hand.' Get you no gold nor silver, nor brass in your purses, no wallet for your journey, neither two coats, nor shoes, nor staff." To Francis these words seemed spoken directly to himself, and without more ado he set about doing their bidding. He threw away his shoes, his wallet, and his staff, and with nothing but a single garment, girt about with a piece of cord, he set

forth to preach the sweet and comforting words of the gospel to the destitute and wretched of his country. He took no thought even of food for himself, but depended on the charity of others for it. And his faith was justified; what was necessary was always provided for him.

Everywhere his self-sacrificing life and his wonderful faith aroused the enthusiasm of others. Many gave up their homes and their possessions, and joined him in his wandering life. In 1210 he persuaded Pope Innocent III to give the sanction of the Church to his preaching and to that of his followers. They called themselves *friars* (that is, *brethren*), and later they came to be called *mendicant* friars because they depended for their living upon what they could beg. Food and shelter were gladly given them, and many wealthy men would willingly have given more, had not St. Francis steadfastly set his face against it. It was the rule of their order that they must own no property whatever. Their mission was to help and cheer the poorest, lowest, and most degraded, the wretched outcasts of society. For themselves they were to take no thought beyond the necessities of life.

So everywhere throughout Italy went sweet St. Francis and his followers, bringing joy and consolation to the sorrowful and destitute. Many are the tales of their revered master that the brethren have handed down, — how through the holiness of his nature he was enabled to perform miraculous works, and how he converted the wicked and murderous, healed lepers, and preached wonderful sermons to all who would listen.

One lovely little story tells how he once preached to the birds. While he was passing along the road, the story runs, "he lifted up his eyes and saw many trees standing by the way, and filled with a countless multitude of little birds; at which St. Francis wondered and said to his companions, 'Wait a little for me in the



CLOISTERS OF A MONASTERY IN ROME

LIBRARY

road, and I will go and preach to my sisters, the birds!' And he entered into the fields and began to preach to the birds that were on the ground. And suddenly those that were in the trees came around him and together they all remained silent, so long as it pleased St. Francis to speak, and even after he had finished they would not depart until he had given them his blessing. And afterwards St. Francis went among them and touched them with his cloak, and none of them moved. Afterwards they reverently bowed their heads to the earth, and showed by their acts and by their songs that the words of the holy father gave them the greatest delight."

At about the same time that Francis began his wandering life of preaching and helping the poor, a young Spanish churchman, named Dominic, became much troubled over the doubts that many people were beginning to express in regard to the truth of the teachings of the Church. He felt that it was his duty to give up his life to bringing men back to their old faith. So he, also, set out on a wandering life of preaching, and as he was a finely educated, well-trained, eloquent scholar, full of zeal and ardor, he not only succeeded in making converts, but persuaded many to join him and become "preaching friars," as his followers were called.[1] He too obtained the sanction of Pope Innocent for his work, but, unlike St. Francis, he made no objection to receiving endowments and gifts, and before many years a number of "Dominican" monasteries were established throughout western Europe.

It was not long before the Dominican and Franciscan friars found their way over into England. Here they were received with open arms and their preaching listened to with joy and enthusiasm. The Franciscans wore gray gowns and the Dominicans black ones, and the Gray Friars and the Black Friars, as they were called,

[1] They also were called mendicant friars.

were seen on all the highways of England, exhorting and comforting the people after their different fashions. Many joined them, and many others, who did not wish to give up their whole lives to this work, still helped them in every way they could.

In time the two orders became the most influential and learned in England, and though they gradually lost their first enthusiasm and zeal, they had done a great work in the world, and some of the most distinguished scholars and artists of the age, like Roger Bacon and Fra Angelico, belonged to their ranks.

Questions. **1.** What is meant by *the clergy?* **2.** What is a bequest? **3.** What did the word "bishop" originally mean? **4.** Do you know whether there are any cathedrals in this country? **5.** Have you ever seen a Gothic window? **6.** What was a leper? Are there any nowadays? **7.** What was a sorcerer? **8.** What English king was reigning when Pope Innocent III gave Francis of Assisi permission to establish the order of mendicant friars? **9.** Which picture in this book illustrates the Norman style of architecture? **10.** Make a plan of a monastery. **11.** Which English cathedrals are shown in this book, and what others can you find out about? **12.** What can you find out about Roger Bacon and Fra Angelico?

References. CHEYNEY. Readings in English History, pp. 195–200 (an English monastery); pp. 202–203 (an English abbot); pp. 166–167 (a dinner with the monks at Canterbury). ROBINSON. Readings in European History, Vol. I, pp. 346–348 (the bull of Pope Boniface VIII, showing the preëminence of the Church); pp. 348–354 (the seven sacraments); pp. 354–358 (miraculous power of the sacraments); pp. 361–364 (how churches and monasteries were supported); pp. 364–368 (how people of the Middle Ages felt toward heretics); pp. 378–379 (a visit to a nunnery); pp. 384–387 (how the government regarded heretics); pp. 387–395 (St. Francis of Assisi). OGG. Source Book of Mediæval History, pp. 362–373 (life of St. Francis); pp. 373–376 (the Rule of St. Francis); pp. 376–379 (the will of St. Francis). The Little Flowers of St. Francis.

CHAPTER XV

TOWNS AND BUSINESS IN THE MIDDLE AGES

How towns grew up. Their appearance. Merchants and apprentices. Merchant guilds. Craft guilds. Mystery plays. Markets and fairs. Importance of towns

Section 56. The Towns

We have already spoken of towns in England, but they were so very different six hundred years ago from what they are now that we shall have to do a good deal of imagining to picture them to ourselves at all clearly. At the time about which we are studying, in the reign of King John's successor, Henry III, there were about two hundred towns, or boroughs, as they were called, in England. The largest of these, of course, was London, and next came York in the north and Bristol in the southwest. The population of London, even, was not over ten thousand, not a hundredth part of that of many of our larger cities now. The rest of the towns rarely had more than fifteen hundred or two thousand inhabitants. A few of these old towns have now become large and flourishing cities of modern England; but many of them have lost all their early importance and are to-day only distinguished because of their beautiful cathedrals or fine old halls; and some have disappeared altogether.

Towns had been very slow in growing up in England. It will be remembered that the Angles and Saxons liked better to live in separated houses than in villages. And although small towns and villages did grow up in time, many of these were almost ruined

by William the Conqueror, who tore down large portions of them in order that he might build his Norman castles to keep watch over his English subjects.

After the Norman Conquest, however, new towns grew up and gradually increased in size and prosperity. Sometimes they sprang up around a castle, having been originally one of those small manor villages spoken of in Chapter XIII. Sometimes they grew up on the coast near a good harbor where trading ships from other countries were likely to put in, and there was a chance for English merchants to carry on trade with the sailors. Sometimes they grew up near one of the important monasteries, for among the pilgrims crowding to its doors there would be many to buy the bread and ale and cheese, the shoes and cloaks, the knives and swords, that the English merchants and artisans of the town made for sale.

A Gate in the Old Town Wall, Southampton, England

In appearance a mediæval town in England was very different indeed from any that we have in our country. In the first place it was almost always small, and the houses were crowded very close together. The streets were so narrow that the buildings almost

met overhead, and housewives could easily gossip out of an upper window with neighbors across the way. There were no pavements and every one walked in the crooked, ill-paved streets. Very often the whole town was shut in by a high wall in which were several big gates that were closed at a certain time in the evening, after which no one could come in or go out without special permission. In Chester to-day one may take a pleasant walk along a ledge on the inside of the old wall that still surrounds the town.

The houses of the townspeople were plain affairs, generally strongly built of wood and plaster, and there was little attempt to beautify them. All the efforts of the citizens, all their pride and interest, lay in erecting a fine town hall in which to hold their town meetings, and, if their town was a cathedral city, in building the most beautiful cathedral possible. The old halls of London and elsewhere in England are buildings that any town to-day might be proud of.

Section 57. The Merchants

The people living in towns in these days were not all citizens. To be a citizen, or burgess, one must own a house and land within the town. Consequently there were numbers of persons living both within and without the walls who did not have the rights of citizens — poor people, and serfs who had escaped, perhaps, from some near-by manor. They could not meet in the fine town hall to discuss town matters, nor could they belong to the great guilds of which every merchant in town was a member.

When we picture a merchant of the Middle Ages we must not fancy him behind a counter selling silks and muslins, hats, or shoes, or stationery, or other goods which he has ordered from as many different factories. Still less may we think of him as running a department store, where many clerks sell things brought from all

parts of the world. The establishment of a merchant of those days was more like the small shoemaker's shop we sometimes see to-day, where the shoemaker sitting on his bench in the front room of his house makes his shoes before our eyes and displays them for sale in the window, while his family live and work and eat in a back room. For the mediæval merchant not only sold goods, but also made them, and was both a manufacturer and a merchant in one.

His house was a plain one, as has been said, crowded together with others in a narrow street. Back of it was pretty sure to be a small piece of land which he took care of himself. Within the house were very few rooms, and these poorly lighted. The window on the street and the open door lighted the shop. In the window were displayed whatever wares he made and had for sale. If he was a weaver, his rolls of cloth were to be seen there, while he and his apprentices were going on with the weaving in the same room, or, if he were prosperous, in another larger room back of the little front one. The tailors also lived in this way, and the glovers, the goldsmiths, the jewelers, the shoemakers, the brewers, the bakers, and hundreds of other artisans and tradesmen.

The names of these trades came in time to be used as the surnames of those engaged in them, and have been kept as family names to our own day. Such names as Glover, Weaver, Smith, Carpenter, Taylor, are instances of this, and it is easy to think of many similar ones.

When a man's business was large he had several boys or young men working under him to learn the trade, who were called apprentices. Sometimes they were the sons of other weavers or glovers or goldsmiths, sometimes his own sons; but whoever they were, they were entirely under the control of the man to whom they were apprenticed. He was the master workman, and they were bound to stay with him as many years as were required to learn the trade.

A goldsmith had to spend ten years at his apprenticeship, but the usual length for most trades was seven years. The apprentice received no pay for his work during this time. He lived with the master's family and was obliged to obey strictly the rules laid down for all the apprentices in his trade. He must rise at a certain time, help wait on the family at meals, work at his trade a certain number of hours during the day, constantly under the master workman's eye, and be in bed again at a fixed hour. The master in return gave him all his clothes and food so long as he remained an apprentice.

When he had completed his term of apprenticeship he became a journeyman. This meant that he might receive wages for his work but could not yet set up a shop of his own. That could only be done after he had worked as a journeyman for a certain number of years. The number of apprentices that a master workman might keep was limited by the guild, or trade-union, to which he belonged. Master workmen did not think it well to train too many men to the business, for fear that there would not be enough work for them all to do, and their own business might suffer thereby.

Section 58. The Guilds

At first there was one general union, or guild, to which all tradesmen belonged, whatever their business. It was called the merchant guild. No citizen in the town could make or sell any kind of goods unless he belonged to it. No man could come into the town from other towns or countries and sell or make goods of any sort without special permission from the guild. All the members were bound to stand by one another like brothers. If one of them lost his money, his fellow guildsmen must assist him from their own means. When a member died all the others must attend the service in the church and must bear the body to the place of

burial. If a member's wife and children should be in want after his death, the guild had to see that they were cared for. Much of this reminds us of the modern trade-unions.

The merchant guild in every town erected as splendid a hall as they could afford, in which to hold their meetings. Here they met to draw up their rules and to impose fines on any who should have broken them. Here too they held great banquets at least once a year. The hall was richly hung and adorned with tapestry curtains for this festivity, and, as one of the old writers of the time says, there was "much drinking and eating of spiced cakebread and sundry wines, the cups merrily serving about the house." Many guilds owned fine silver service for use at their banquets, with elegant drinking cups for the ale and wine, and the feast was as rich and varied as they could afford to make it.

In later years the old guildhalls were sometimes used as town halls, where the town councils and town officials held their meetings. They were handsome, dignified buildings, with imposing oak-raftered and oak-paneled halls, often splendidly carved. Many of those that are still standing are the finest buildings to be seen in the old towns where they are found.

BOSTON PUBLIC LIBRARY

In time the great merchant guild grew less and less important, because different tradesmen began forming smaller guilds for each trade. The wool merchants were united into the guild of wool merchants, the tailors into the tailors' guild, the carpenters into the carpenters' guild, the goldsmiths into the goldsmiths' guild, and so on, until there were as many guilds in every English town as there were industries.

All the members of a particular guild were likely to be found living in the same quarter of the town. In one quarter would be found shoemakers, in another carpenters and joiners, in another makers of swords and workers in iron. In each guild was the same

feeling of brotherhood that had prevailed in the big general guild of merchants, and much the same rules were laid down for the members.

Whatever goods the members of each guild manufactured had to be made according to the strictest regulations and subject to careful and constant examination by inspectors. The baker's bread always had to be of a certain weight and quality, the brewer's ale must be of a certain strength, the cloth maker must manufacture his cloth just so wide and so heavy, or the examiners appointed by every guild to test and weigh and measure all the goods manufactured by its members would be after the offender with a heavy fine.

There were other rules, too, binding members of craft guilds. Some forbade them to work after nightfall, because it was thought that no man could work so neatly by night as by day; and also he could more easily practice deception by night. A metal worker, for example, might introduce into his work at night bad iron or copper, and metals that had been cracked, without being detected by the inspectors. Then, too, there was danger of fire from the forges of the iron makers, if they were made to blaze up and send out their sparks after the people of the neighborhood were all in bed and asleep. One member of the guild must not speak rudely to another or call him names; nor must a member come before the guild company with his cap or hood on his head, or barefoot, or, as they said, in a "rustick" manner. The breaking of any of these rules was punished by a fine.

So the members of a craft guild, living in the same street, working at the same business, obeying the same rules, meeting together in their guildhall for business or pleasure, and helping one another in time of trouble or need, came to have a strong feeling of brotherhood for one another.

Section 59. Miracle Plays

There was another thing also that brought the members of a craft guild together. This was the play or entertainment that they gave once a year, usually in summer on Corpus Christi Day. These

A Miracle Play in the Middle Ages

PUBLIC LIBRARY

shows were called miracle plays and were the only sort of plays that the people of the Middle Ages ever saw. They were presented after the following fashion.

Early on the appointed day, at sunrise, a great platform on wheels was drawn out to an open place near the town. On it were

the actors and their scenery, and following it, or assembled at the places where it stopped, would be a great crowd of men, women, and children. Knights and ladies, merchants, artisans, and laborers, all came from far and near, eager to see the show. The platform would be in charge of one of the town guilds, say the tanners' guild, and the actors would represent, as well as they could, the creation of the world. When they had done this, their platform was pulled to another part of the town, and they acted the same scene to another crowd already gathered there and awaiting them. In the meantime the first place would be taken by a second platform of actors under the management of another guild, the bakers, perhaps, who would act a second Biblical scene, such as Adam and Eve in the Garden of Eden, and then they in their turn would move on.[1]

So it went on all the summer day, one platform succeeding another, each in the care of one of the town guilds. All of them represented scenes from the Old and New Testaments, taking them in historical order, until by nightfall they had told the whole story from the creation of the world, the flood, and the sacrifice of Isaac, down to the end of the life of Christ. One of the most famous of these miracle plays was the one that the city of York gave every summer. In it there were more than fifty scenes, each with its separate wagon in charge of one of the town guilds. We may well believe that it was a very great occasion throughout the country when the time for this play came around, and that the merchants of the city did a good business with the crowds that flocked to see it.

[1] On page 224 is an old picture of a scene from a miracle play.

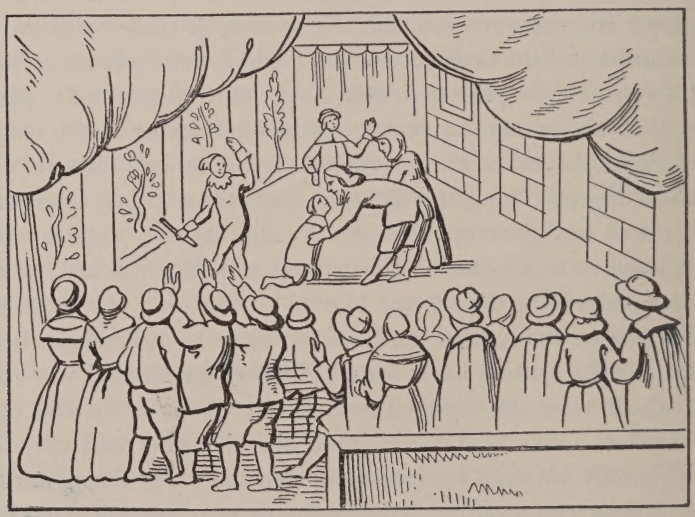
Section 60. Markets and Fairs

Although the rules of town guilds strictly prohibited foreign merchants from opening shops in which to sell their goods, and even kept out workmen from neighboring towns, yet there were ways for these outsiders to sell their wares. One of these was in the market. Once or twice a week a market was held, sometimes inside the town and sometimes outside. The favorite place for it was the churchyard and the favorite day was Sunday, until church officials put a stop to this practice. But it was so convenient for people who were busy every day during the week, to meet in the churchyard on Sunday, when they came out of church, and dispose of the produce they had brought with them, that it was a long time before the custom was given up. Besides the churchyards, suitable spaces in villages or along the highways were used for markets, as well as open squares in the towns.

There were many luxuries, however, that the English lords and ladies felt they must have, which English guilds did not make and which were not sold either in their shops or in the country markets. Where then did they buy the silks and rich furs, the elegantly wrought bracelets and necklaces and rings, and the fine scarlet cloth that they wore, and that were brought into England from Italy, France, Belgium, and Germany? It was at the famous English fairs that foreign merchants had a chance to sell these things to the nobility, and to buy in return the English goods that they wanted to take back with them to their own countries.

Once in so often, usually each year, one of these great fairs was held near every large town in England. As the time for its opening drew near, the owner of the land on which it was held began to get the place ready. Long lines of wooden booths or tents were erected so as to form streets, and a wooden fence put

up around the whole place to keep out all except those who paid the entrance fee at the gates. As different traders arrived, either English merchants, or foreign ones from Germany, France, or Italy, they were assigned certain booths in the fair grounds. All the merchants of the same country, or those selling the same goods, occupied the same quarter, so that it might be easy for buyers to



Scene of the Prodigal Son in a Miracle Play

find what they wanted. Every one who came in, either to buy or to sell, had to pay an admission fee, which went to the lord or abbot who owned the land on which the fair was held. To make trade better, all the shops in the town near by were closed and all business suspended until the fair was over. Most fairs lasted about two weeks, during which time the town tradesmen could move out to the fair grounds if they desired, and do business there.

Even the town courts were closed and a court was set up in the fair. This court was for the settling of the disputes that were sure to arise among the buyers and sellers of various nationalities that were gathered there. It had a curious name, — the pie-powder court. The French name, from which this word comes, *pied poudreux*, means "dusty foot"; and it was the "dusty-foot" court because complaints were made and justice administered right on the spot, without any one's taking time even to wipe off the dust from his shoes. Some of the complaints recorded in these old courts are still in existence. One man was brought up for having escaped paying his admission money by burrowing his way into the fair under the wooden fence. Another man was accused of selling a brass ring for the price of a gold one, though he swore that "it was of the purest gold and that a one-eyed man had found it the Sunday before in the church near the cross."

Besides the regular merchants there were great numbers of peddlers, beggars, fakirs, jugglers, and clowns, ready to sell their cheap goods and show off their tricks to any one who would pay for them; and everywhere among the buyers and sellers went the inspectors, testing the weights and measures and examining the quality of the goods, for everything that was sold must be of a certain standard.

BOSTON PUBLIC LIBRARY

Different fairs were famous for different commodities. If a man wanted to buy furs, or tar, or fish, he went to Stourbridge fair, for it was here that foreign merchants from the north of Europe came with these goods, taking back with them across the sea the wool and heavy cloth that England was noted for. At Winchester fair merchants from Italy and southern Europe displayed their goods, and here one could buy silks, spices, ivory and gems, fine cloths, oil, and wine, — luxuries that were not produced in England. Other fairs were noted for being good horse fairs, or leather fairs, or cloth fairs.

Gradually, however, as towns increased in importance and size and grew more willing to open their gates to foreign trade, the number of fairs decreased, and the towns became the centers of business and trade, as well as of schools and arts and industries. If it had not been for the rise of towns where men could work together, meet foreigners, see books and pictures and beautiful buildings, and get new ideas, we should doubtless still be living somewhat as people did in the Middle Ages.

Questions. **1.** What makes a town grow up nowadays? **2.** Do you think that there could have been any factories like ours in the Middle Ages? **3.** Can you see any difference between a modern trade-union and a mediæval guild? **4.** Can you find out when Corpus Christi Day came? **5.** Do we have fairs now? **6.** Can you give other proper names derived from trades besides those mentioned in this chapter? **7.** Do we have public inspectors of weights and measures? **8.** What pleasures did the people of the Middle Ages have that we do not have?

References. CHEYNEY. Readings in English History, p. 208 (a town charter); pp. 209–211 (guild rules). COLBY. Selections from the Sources of English History; pp. 70–71 (a town charter). ROBINSON. Readings in European History, Vol. I, pp. 406–409 (town charters); 409–412 (guild rules). OGG. Source Book of Mediæval History, pp. 324–330 (some town charters of the Middle Ages).

CHAPTER XVI

THE HUNDRED YEARS' WAR

King Edward I. Conquest of Wales. War with Scotland. Beginnings of the House of Commons. Edward III. Froissart. The Black Prince. The war with France. Battle of Crécy. Siege of Calais. Battle of Poitiers. King Henry V of England and the battle of Agincourt. Joan of Arc. End of the Hundred Years' War

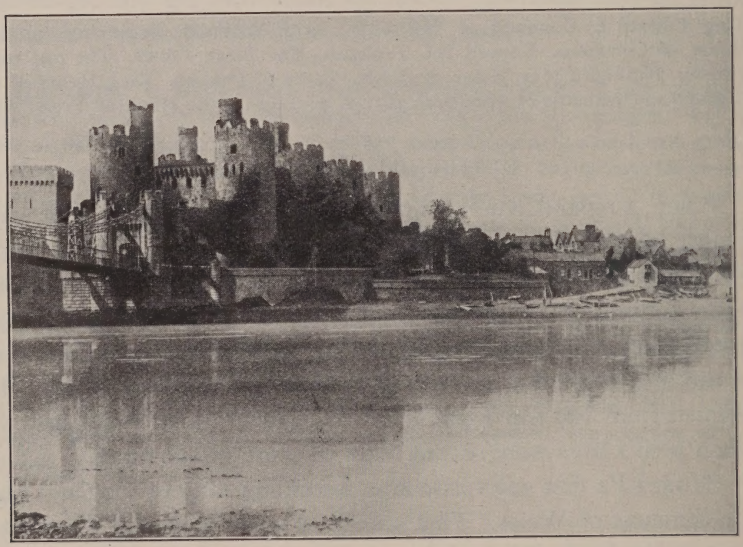
Section 61. Edward I

When England entered upon that long, devastating war with France which is known by the name of the Hundred Years' War, King Edward III was ruling over the country. Since the time of King John (1215) there had been three other kings on the English throne. Of these three by far the greatest was Edward I, one of the most vigorous and powerful of all the English kings. He reigned from 1272 to 1307, thirty-five years, a long reign in days when men's lives were shorter than they are in our times.

Edward I's first enterprise after becoming king of England was the conquest of Wales. That stretch of wild country in the southwest of England, with its lofty mountains and deep rugged valleys, was still the home of the descendants of those Britons who had fled thither to escape the invasions of the Angles and Saxons. They were called Welshmen, and were fierce independent people, living by means of their wandering herds and the spoil which they carried off in their raids on the English farms just across their borders. They were supposed to be vassals of the English king but they seldom troubled to pay homage or feudal dues to him. In the early years of Edward's reign they had endeavored, under their bold prince,

Llewellyn, to make themselves altogether independent of England. In their struggle for independence they were inspired by the songs of their wonderful bards, who accompanied them even into battle, urging them on with the wild and thrilling strains of their music.

The conquest of Wales was not an easy one. For more than two years Edward waged a fierce warfare on the country. But when



CONWAY CASTLE

finally Llewellyn and his brother were slain and the people left without a leader, the king forced them to surrender and gave to them as ruler his own infant son, Edward, on whom he bestowed the title of "Prince of Wales."[1] Two strong castles, Conway and Carnarvon, were built to guard the borders.

[1] Since that time the eldest son of the king of England has always been called the Prince of Wales.

Another war, longer and more distressing than the conquest of Wales, was that carried on by Edward I in his endeavor to conquer Scotland.

Scotland, too, was a wild country. The people who lived in the Lowlands, in the southern part bordering on England, were largely English themselves; but in the mountains of the northern Highlands dwelt the descendants of those Picts and Scots whose fierce attacks had brought terror and distress to the early Britons. Both the Lowlanders and Highlanders alike were bent upon freeing their country from the control of the English kings.

Under their noble chieftain, William Wallace, about whose mighty frame and dauntless spirit unnumbered legends have been woven, they fought battle after battle against the English. More than once Edward believed them conquered, and upon one of these occasions brought back as proof the famous Stone of Scone, on which, from time immemorial, Scottish kings had sat at their coronation.[1] But when Wallace proudly refused to accept the pardon the king was offering other Scotch rebels, and was captured and put to death, Robert Bruce, another Scottish chief, arose to carry on the struggle.

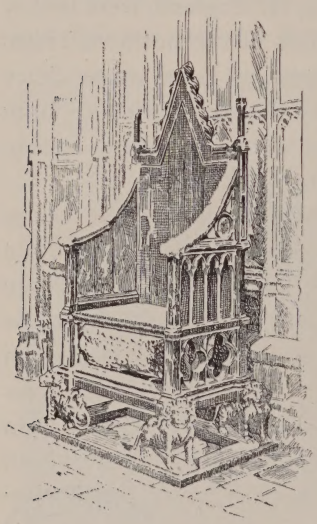
BOSTON PUBLIC LIBRARY

Under the heroic leadership of Bruce, whose patriotism and courage were unfailing even in the most desperate straits, and who was forced to endure cold and hunger and every distress and danger as he fled through the mountains in hiding from the enemy, the Scotch were encouraged to keep up the fight with the English. During one of their fiercest revolts King Edward I died, and they gained the reward of their persistence in the great and decisive victory of Bannockburn. To enable them to keep up their

[1] This sacred stone, said to have been brought originally from Palestine, where it was supposed to have served as Jacob's pillow during his dream, now rests under the English coronation chair in Westminster Abbey.

struggle with England they arranged an alliance with the French, which lasted for more than three hundred years.

Edward I is also famous in history as a lawgiver. During his reign he had many good and wise statutes passed. In his time, also, Parliament, as the Great Council was now coming to be called, became a very important body. Not only did bishops and nobles attend it, but representatives of the towns as well. It came to be divided into two sections, which, after a time, were given the name of "Houses." The House of Lords was a meeting of nobles and bishops, the House of Commons a meeting of knights and townspeople. These two divisions have continued down to our time. By the time of Edward I, Parliament had gained so much influence that the king agreed to levy no new taxes without its consent.



Coronation Chair and Stone of Scone

Edward I was succeeded by his son, Edward II, who proved so miserable and incapable a monarch that his people could not tolerate him, and without waiting for his death forced him to abdicate in favor of his son, Edward III.

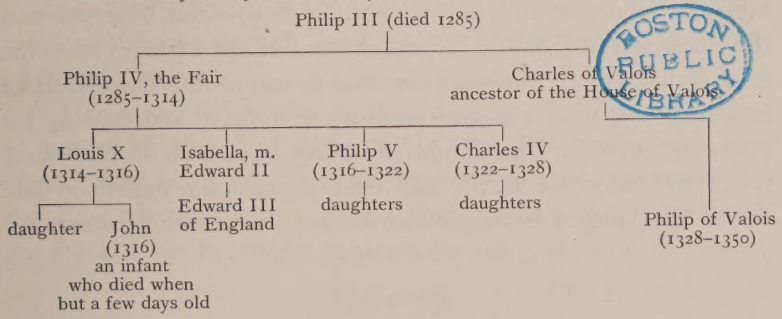
Section 62. How the Hundred Years' War began

Edward III was not content, however, with the English throne. He thought he had a claim to the French one as well. His mother, Isabella, was the daughter of Philip IV of France. After Philip's death his three sons had reigned successively, but they had all died

leaving only daughters as heirs. Edward thought that his mother, being Philip's daughter, had a better right to the French throne than any of these granddaughters, and that he, as her son, ought to be recognized as king of France. But rather than endure the rule of a foreigner, the French people unearthed an ancient code of laws that had prevailed in France centuries before, called the Salic law, which declared it illegal for women to inherit land. They claimed that this barred Isabella, and her son also, from inheriting the throne. So a cousin of Philip IV, Philip of Valois, was declared king of France.[1]

Edward, however, made this question of inheritance an excuse for entering upon a war for which he had several other reasons. In the first place, he was afraid that the king of France was trying to take possession of Guienne. This was the only French province that the English kings now controlled, for King John, as we know, had lost all the other French lands more than a hundred years before. In the second place, the merchants of Flanders, an important manufacturing country across the Channel from England and adjoining France, had asked Edward to protect their trade. They knew that they could count on his interest in it, because they bought from England all the fine wool that they used

[1] It is customary to represent family relations in the following manner:


Philip III (died 1285)
Philip IV, the Fair (1285–1314)
Charles of Valois ancestor of the House of Valois
Louis X (1314–1316)
Isabella, m. Edward II
Philip V (1316–1322)
Charles IV (1322–1328)
daughter
John (1316) an infant who died when but a few days old
Edward III of England
daughters
daughters
Philip of Valois (1328–1350)

BOSTON PUBLIC LIBRARY

in weaving their famous Flemish cloth. In the third place, Edward wished to punish France for having entered into an alliance with Scotland against England. Furthermore, the French fishing and trading boats of the town of Calais were continually disputing and fighting with the English vessels. It seemed as if all these troubles between the two countries could be settled only by a war. And a long and desolating war it proved to be, continuing, with occasional interruptions, over a period of more than a hundred years.

The first part of the Hundred Years' War has been told by a delightful historian, Sir John Froissart. Froissart was a Frenchman, born not long before the war began. When he was a young man he became secretary to Queen Philippa, wife of King Edward III, and of course made his home at the English court. He describes the queen, his mistress, as a lady "tall and upright, wise, gay, humble, pious, liberal, and courteous, decked and adorned with all noble virtues, beloved by God and mankind." At the English court, also, he met all the renowned knights and nobles of the time, and among them those who were soon to take the foremost part in the war with France. It was from them that he learned much that he has told us in his famous "Chronicle" of the battles and events of the war.

Chief among the nobles whom he met at the English court was the most valiant of all the English knights who fought in the war, the oldest son of Edward III, called the "Black Prince" from the color of his armor. Froissart says that he was courageous and fierce as a lion, and took a mighty pleasure in fighting and chasing his enemies, but, like a true knight and brave man, he bore his enemy no ill will after the battle, and even courteously waited on and served the king of France, when he once took him prisoner.

Section 63. The Battle of Crécy (1346)

The first great battle of the war was the battle of Crécy. In 1346 King Edward and the Black Prince, who was then only sixteen and had not yet won his spurs,[1] sailed with a large army of knights and bowmen for France. Froissart tells us that when the king landed on French soil he stumbled and fell with such force that the blood burst from his nose. The knights who were about him rushed to take him up, exclaiming, "Sire, for God's sake enter again into your ship and come not a-land this day, for this is but an evil sign for us!" But the king answered quickly, and said: "Wherefore? This is a good token for me, for the land desireth to have me." Of which answer all his men were right joyful.

For some time after the king and his army landed they spent their days laying waste the fields about them, plundering and burning the towns and villages, and winning such wealth that it was a marvel to reckon it. But once, after he and his men had been plundering and raiding the countryside, King Edward saw an abbey burning at which he had been entertained the night before, and thereupon he instantly caused twenty of those who had set it on fire to be hanged, for he had given orders that none should sack any church or burn any abbey on pain of death.

At last, near Crécy, in the province of Normandy, the English army came to battle with the French. This is Froissart's account of the engagement:

"The night before the battle the king of England made a supper to all the chief lords of his host and made them good cheer. And when they were all departed to take their rest, then the king knelt down and prayed God devoutly that if he fought on the morrow he might achieve the day's work to his honor.

[1] See p. 189.

Then about midnight he laid him down to rest. In the morning he arose betimes, and heard Mass, and the prince, his son, with him; and the most part of his company were confessed and had absolution. And after Mass was said he commanded every one to be armed and to draw to the field."

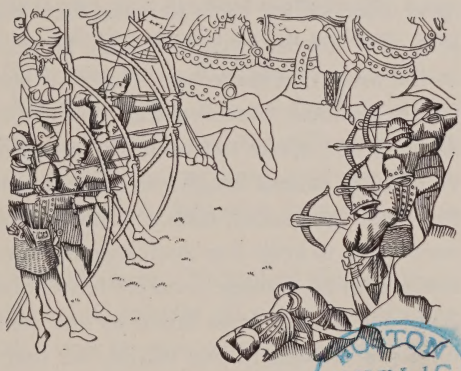
There he appointed to each knight his command. After that "the king leaped on a horse, with a white rod in his hand, one of his marshals on the one hand and the other on the other hand, and he rode from rank to rank, desiring every man to take heed that day to his right and honor. He spake it so sweetly, and with so good countenance and merry cheer, that all such as were discomforted took courage in the saying and bearing of him." Then he bade every man lie down and rest till the enemy should approach.

In the meantime the French also were preparing for the fight, but in no such calm, orderly fashion as the English. Each knight, when it came time to press forward, rushed to secure the best place in the front line. Thus it happened that they were in great confusion when they came upon the English. Froissart says that no man, though he were present at that day's work, could imagine or show the truth of the evil order that was among the French soldiers. At the same time, too, that they approached a great rain fell, and after it had cleared away the sun came out clear and bright. Both the rain and the sun were to the disadvantage of the French army, for the rain wet the strings of the archers' bows and rendered them useless, while the bows of the English archers were protected by the cases in which they carried them; and the sun, which shone right in the Frenchmen's eyes and blinded them, was back of the Englishmen.

So the great battle went in favor of the well-ordered English soldiers, who stood their ground so firmly and shot so well with their famous long bows against the French army's crossbows that,

in the end, all the French who were left alive were forced to flee from the field. But many brave knights and bowmen were slain.

It was a right cruel battle, says Froissart, wherein many a feat of arms was done. Once when the fighting was fiercest a knight came to King Edward to tell him that his son, the Black Prince, was in sore straits and beset by the French. And the king said, "Is my son dead, or hurt, or on the earth felled?"



CROSSBOWS AND LONG-BOWS

BOSTON PUBLIC LIBRARY

"No, sire," said the knight, "but he is hard pressed; wherefore he hath need of your aid."

"Well," said the king, "return and say that they send no more to me, whatever adventure befalleth, so long as my son is alive; also say to them that they suffer him this day to win his spurs, for if God be pleased, I will that this day's work be his and the honor thereof." And after the battle was over, and night had fallen, and the king had come down from the little hill where he had stood, he went to his son, the prince, and took him in his arms and kissed him and said to him, "Fair son, God give you good perseverance; you are my good son, thus you have acquitted you nobly. You are worthy to guard a realm."

Section 64. The Siege of Calais

Immediately after the victory of Crécy, King Edward led his army against the well-fortified town of Calais, on the French coast, and laid seige to it, for it was from this town that the French sailors most often sallied forth to make their attacks upon the English vessels. For almost a year the siege lasted, but at last food ran so low in the town that there was danger of starvation. So a nobleman of Calais mounted the town wall, and there, under the protection of a flag of truce, spoke to two of the besieging English knights: "Sirs, ye be right valiant knights in deeds of arms; and ye know well how the king, my master, hath sent me and others to this town and commanded us to keep it in such wise that we take no blame to ourselves, nor to him no damage; and we have done all that lieth in our power. Now our succors have failed us and we be so sore strained that we have not enough to live withal, but that we must all die, or else go mad for famine, without the noble and gentle king of yours will take mercy on us, the which to do we request you to desire him to have pity on us, and to let us go and depart as we be, and let him take the town and the castle and all the goods that be therein, of the which there is great abundance."

When the English knights told him that they knew the king did not intend to let the people of Calais depart in safety, the French knight again and most earnestly besought them to intercede with him. "We have truly served the French king, our master," he said, "as well as ye serve yours in like cases; and we have endured as much pain as ever knights did, rather than consent that the poorest lad in town should have to bear any more evil than the greatest of us all."

The English knights thereupon betook themselves to King Edward and pleaded so well that he at last granted that six of the chief burgesses of the town should be allowed to come out bareheaded,

barefooted, and barelegged, and clad only in their shirts, with halters about their necks, and with the keys of the town and castle in their hands, and yield themselves up. The rest of the town then, he said, should have leave to go away in safety.

When the French knight heard this he returned from the wall to the market place of the town and told his townspeople the English king's decision. At that "all the people began to weep, and to make such sorrow that there was not a hard heart, if they had seen them, that would not have had great pity on them, and the knight himself wept piteously." Then up rose the richest burgess of the town and offered to go to the English king, and five others in turn offered to accompany him, and so they went, in such fashion as the king had ordered.

When the English king beheld them "he looked fiercely upon them, for he hated the people of Calais for all the great damage they had done him on the sea," and he gave orders that their heads be struck off. At this, one of his knights stepped forward to plead for them, while the other earls and barons wept for pity. But the king commanded silence. Then Queen Philippa, who had come over from England to be with the king, knelt down and, weeping, said: "Oh! gentle sir, since the time I passed over the sea in great peril I have desired nothing of you; therefore now I humbly entreat you, in honor of our Lord and for the love of me, that ye will take mercy on these six burgesses."

BOSTON PUBLIC LIBRARY

The king looked on the queen and stood still for a space in a study; then he said: "Ah! lady, I would ye had been now in some other place; ye make such request to me that I cannot deny you; wherefore I give them to you to do your pleasure with them." And with that the queen had the halters taken from their necks and fresh apparel put upon them, and food placed before them, and then they were set at liberty.

After that the king made all the townspeople of Calais leave their homes, and he took possession of their armor, their clothes and jewels, and all their goods and wealth; and their houses he gave to Englishmen to live in. Froissart says, "Methinks it was very pitiful for the burgesses and other men of the town of Calais, and the women and children, when they were made to forsake their houses, their heritages, and goods, and to bear away nothing."

War now ceased for a few years. King Edward, Queen Philippa, and the Black Prince, with the English nobles and knights and all the English army, returned to England. Here every one, rich with the spoils of the French war, feasted and made merry. The women rejoiced in the jewels and silks and fine furred garments that had been plundered from the French. Knights and ladies reveled in gay tournaments and pageants, and the life of the nobles became more rich and luxurious than it had ever been before.

Section 65. Battle of Poitiers

A few years later the Black Prince, still longing for war, again led an army into France, and for months went to and fro through the land cruelly plundering and laying waste everywhere. When he and his soldiers entered into a town and found it well supplied with all things, they tarried there two or three days to refresh them. When they departed they would destroy all that was left, knock out the heads of the casks of wine, and burn the wheat, barley, and oats, and all other things, so that the inhabitants should have nothing. It was a rich country through which they went and the people were good and simple and had not known what war was; indeed, no war had been waged against them till the Black Prince came. He and his soldiers "found the country full and gay, the rooms adorned with carpets and draperies, and stored with caskets and chests full of fair jewels." All

that they desired of these they carried off. Their horses were so loaded with spoils that they could hardly move.

COMBAT OF ARMED KNIGHTS WITH POLEAXES

At last they came to battle with the French king and his army at Poitiers and utterly defeated them, although the French far outnumbered them. In this battle the English archers with their long bows again did good work. The long bow was five feet or more in length, and every man who bore one had used it from his

boyhood up, so that he was marvelously skillful in shooting with it. He carried his arrows in a quiver at his side and could shoot with great rapidity, while the crossbow which the French archers used had to be wound up after each shot. The English had good reason to be proud of their stout bows. Old ballads have much to say of the famous weapon.

> "He had a bow bent in his hand,
> Made of a trusty tree,
> An arrow of a cloth-yard long,
> Up to the head drew he."

A feather from a gray goosewing tipped the sturdy arrow and seldom failed to make its way straight to the heart of the foe.

It was at the battle of Poitiers that the Black Prince performed the redoubtable feat of capturing the French king, with many of his knights, and carrying him away to England to be ransomed. After the battle the cruel plundering and wasting of the country went on until the land became almost a desert. An Italian, who revisited France at this time, wrote of it: "I could not believe this was the same France that I had once seen so rich and flourishing. Nothing presented itself to my eye but a fearful solitude, an utter poverty, land uncultivated, houses in ruins."

A treaty of peace between the two countries was now agreed upon, which lasted, however, only a few years, for fighting soon began again and more heartless devastating of the land was carried on under the Black Prince until a truce was finally made that lasted, with occasional disturbances, for forty years.

Section 66. Joan of Arc and the Siege of Orleans (1429)

At the close of these forty years the war was begun again in the reign of Henry V of England, a lively and vigorous king and a fine soldier and valiant knight. He loved fighting and desired to win glory for himself, so, in the hope of gaining control of a larger portion of France than he then possessed, he invaded the country, and in 1415, at Agincourt, won a brilliant victory over a French army six times as large as his own. Here it was once more the long bows of the English archers that prevailed over the heavily armed French knights.

Henry V went through the country taking possession of one town after another and finally forcing the French nobles to promise to acknowledge him as king of France when the present king, who was insane, should die. But before that event came to pass King Henry himself had died, leaving the throne to his son, Henry VI, who was but nine months old. The French king had died too, and, although he left a young son, the promise made to Henry V was kept, and little Henry VI of England was called king of France.

To many of the French this was a terrible state of affairs. They could not endure that any one should be king of France but their own dauphin.[1] To no one in all France did it seem a more terrible thing than to a young peasant girl living in the little village of Domremy in the eastern part of the country.

BOSTON PUBLIC LIBRARY

The name of the maiden was Joan of Arc. She passed her days, like the other girls of her village, in helping her mother in the house at spinning and sewing, in which her fingers had great skill, or playing in the great woods near her home, where her gentleness made even the birds and squirrels her friends. Her neighbors said of her

[1] The eldest son of the king of France was called the dauphin.

that she was "a good girl, simple and pleasant in her ways," but she was much more than that. As she grew older and heard and saw on every side the cruel deeds of the English soldiers who ravaged the country about her home, her tender heart was pierced with sorrow. Always she kept saying that she had pity on the fair realm of France, and she longed passionately to aid it.

JOAN OF ARC

(From the statue by Chapu)

After a while she began to see visions and to hear voices that seemed to her to come from the saints, bidding her help the dauphin and save her country. The first voice came to her at noon of a summer day, when she was in her father's garden. It came with a sudden light before her eyes and bade her go to aid the king. But she knew not how, she said; she could not ride to war or lead the soldiers. Still the voice in her ears persisted, encouraging and commanding her, bidding her go to the French commander and tell him she would save France for her king.

Again and again the voice came, until in the end Joan felt that she must obey, though it seemed a strange thing for an ignorant young girl to do. It would have been far easier to remain at home, spinning at her mother's side. Her father indeed forbade her to go, and she had great difficulty in winning the confidence of the French captain to whom she declared her purpose. But in the face of all obstacles she maintained her gentle persistence until at last she prevailed and rode off one day to the dauphin, with an escort of soldiers, dressed in a man's doublet and hose, booted and spurred, her dark hair cut short, and a sword clanking at her side. It was thus that she appeared before the dauphin and his little court, and in time she inspired them, too, with faith in her and her great mission.

From that time on all France was on her side. She won the allegiance of every one, — of dukes and nobles, as well as of the roughest soldiers. The dauphin depended upon her absolutely. Riding at the head of the army, clad in white armor and carrying a banner bearing the lilies of France, she led the French against the English, and under her inspiration and enthusiasm they were enabled at last, in 1429, to triumph over the enemy and drive them away from the town of Orleans, which had been besieged for many months.

BOSTON PUBLIC LIBRARY

After this great victory, Joan, now called the "Maid of Orleans" by the adoring army, persuaded the dauphin to go to Rheims to be crowned. Then she felt that her mission was fulfilled. She had delivered her country from the English and she had seen her beloved dauphin made king of France. So she besought permission to return to her home and her parents. But the dauphin would not consent. He felt such confidence in her power that he would not let her go. He must keep her until the English had been driven quite out of the country.

So she stayed, still winning victory after victory, until her tragic end began to draw near; for in spite of her modesty and humility the other French commanders began to grow jealous of her power, and through some treachery allowed her to fall into the hands of a French duke, who sold her to the English. The latter would have paid almost any price to get possession of this wonderful young girl who was turning all their former successes into failures. She was immediately imprisoned and put on trial for witchcraft, for her victories had been so marvelous that her enemies believed the devil must have helped her to win them.

Throughout her imprisonment and trial she displayed wonderful fortitude. All the questions that were asked her as to her religious beliefs were answered so well that her examiners found it difficult to convict her of any dealings with the powers of darkness. But they were determined to do so, and finally she was declared guilty of witchcraft and sentenced to be burned at the stake in the market place of Rouen. In her death she was as noble and heroic as in her life, and many of those who before had believed her guilty now came to feel that she was a saint and a martyr. One English soldier, who hated her so fiercely that he had come to her execution intending to throw a fagot on the fire to make it burn the brighter, went away after her death crying, "We are lost! We have burned a saint!" [1]

The English, however, gained nothing by the death of the Maid of Orleans, for her influence still animated the French army. The war dragged on for several years more, but in 1453 the French won a victory over the English that forced them to leave France for good and brought the weary Hundred Years' War to an end

[1] In 1909 Joan of Arc was declared one of the saints of the Catholic Church, her canonization being celebrated with magnificent ceremonies at St. Peter's in Rome.

at last. Of all those possessions that the English kings had once owned in France nothing now was left to them but the town of Calais.

Questions. **1.** Can you think of any celebrated Scotchman besides those mentioned in this chapter? **2.** What reasons are there for having the eldest son of a king succeed his father on the throne, no matter whether he is a good person for the position or not? **3.** Why were men's lives shorter in the days of Edward I than now? **4.** How far is Calais from England? **5.** What does the word "burgess" mean? **6.** What was a witch? Do you know why supposed witches were burned?

References. CHEYNEY. Readings in English History, pp. 225–226 (Edward I); p. 232 (Bannockburn); pp. 242–245 (the battle of Crécy); pp. 246–247 (a tournament in the time of Edward III); p. 249 (the long bow); pp. 289–296 (Joan of Arc). COLBY. Selections from the Sources of English History, p. 89 (a summons to Parliament in 1295); pp. 90–92 (an English view of Wallace and Bruce); pp. 97–101 (the battle of Crécy); pp. 113–117 (Joan of Arc's trial). KENDALL. Source Book of English History, p. 89 (summoning of Parliament, 1295); p. 92 (the Scots in war); pp. 93–97 (the battle of Crécy). ROBINSON. Readings in European History, Vol. I, pp. 466–470 (the battle of Crécy); pp. 470–472 (the capture of the French king at Poitiers); pp. 472–475 (the devastation wrought by the Hundred Years' War). OGG. Source Book of Mediæval History, pp. 417–422 (an occasion of war between England and France); pp. 427–436 (the battle of Crécy); pp. 436–439 (a siege). FROISSART. Chronicles, Globe Edition, chaps. cxxviii–cxxx, pp. 102–106 (the battle of Crécy); chaps. cxlvi–cxlvii, pp. 114–117 (Calais); chaps. clix–clxviii, pp. 119–131 (battle of Poitiers). BATES and COMAN. English History Told by English Poets, p. 97 (the death of Wallace); p. 98 (Robert Bruce's address to his men before the battle of Bannockburn); p. 99 (Bannockburn); p. 122 (King Edward the Third); p. 186 (the battle of Agincourt).

CHAPTER XVII

THE BLACK DEATH AND THE LABOR TROUBLES

The black death. Labor troubles. The king's statutes and taxes. John Ball's preaching. The Peasants' Revolt and Wat Tyler. John Wycliffe

Section 67. The Black Death

In the month of August, 1348, just after the victory at Crécy in the Hundred Years' War, when King Edward III and his knights were living in the gayety and luxury that followed the taking of Calais, a terrible disease, known as the "black death," attacked the English people, and all Europe as well. It ravaged manors and castles, towns and villages, abbeys and bishops' palaces, and brought death to nobles and serfs, priests and merchants and farmers, rich and poor alike, to the king's household as well as to the meanest cottages. It raged throughout England for more than a year, and in that time carried off ten times as many people as died in any ordinary year. When men came to reckon up, as well as they could, the number of those who had perished, it was found that not more than half of all the people in England were left alive after the plague had abated.

Judging from the accounts left by persons who lived at the time of this fearful epidemic, it seems to have been what we know as the bubonic plague, a pestilence that often breaks out in Asiatic countries and sometimes in our own, but that we have now learned how to check. What caused it to appear in England in that year of 1348 no one knows. This is the account one writer of the times gives of it:

"The pestilence became so strong that it visited with the scourge of sudden death the various parts of all the kingdom, including even Scotland. Advancing from place to place, it attacked men without warning and for the most part those that were healthy. Very many of those who were attacked in the morning it carried out of human affairs before noon. And no man whom it had doomed to die did it permit to live more than three or four days." So fast did one death follow another that sometimes a whole family would be swept away in a few days, and the living were scarcely able to bury the dead.

If one stops to consider for a moment what would be the result in any country if half of all the people living in it should die in about a year, it is very plain that few things could remain the same as they had been. Many industries would have to stop for want of workmen, and government would be hampered for lack of officials who understood the business.

BOSTON PUBLIC LIBRARY

So it was in England. Everywhere the old order was changed. In some abbeys the abbot and most of the monks died during the plague and the abbey had to be abandoned by the few who were left. In others, where the abbot had died, none but inexperienced monks could be found to take his place, and so these establishments sank from their former flourishing condition. In the same way bishops had to be replaced by men who were not trained for such important offices, and so many parish priests died that many a little church had either to be closed for years or given over to the care of incompetent persons.

The changes brought about in monasteries and churches were by no means the only result of the pestilence. The chief industry of England at this time, as has been said, was farming. Her manufactures were not very far advanced and her commerce not very extensive. The larger part of the population of the country was

occupied in cultivating the land and in raising the grain and sheep on which the people depended for food, so when the plague destroyed half the inhabitants, farming was the industry that suffered most severely.

Section 68. The Labor Troubles

It was not long after the black death had finished its deadly course through England and had swept away so many men and women in the prime of life from every village and town in the country, that its disastrous results first began to appear. We find hundreds of records of this year that show how the steward or lord of a manor was not able to find tenants and serfs enough to cut the grain, or till the fields, or tend the cattle. Acres of wheat had to be left to rot in the fields, and many a farm went unplowed for want of laborers. "The sheep and cattle strayed through the fields and corn," writes one who lived through the plague, "and there were none left who could drive them."

Pretty soon the laborers who survived the plague began to take advantage of this state of affairs. They saw that the lord of the manor could do nothing without their help and that he was completely at their mercy. So they refused to work for him unless they received more pay or more privileges than they had been given in the past. Some landowners were in such dire need of workmen that they agreed to whatever the laborers asked, and so landlords who either could not or would not pay more found it difficult to secure laborers to do their work.

To remedy this trouble the king made a law, in which he declared that a great part of the population, especially workmen and servants, had died in the pestilence, and that many of the survivors would not work unless they received excessive wages, because they saw the sad plight of their masters and knew that they could get what

they asked; therefore he forbade workmen to ask higher wages for their work than they had received before the pestilence, and

SERFS RECEIVING ORDERS
(After an old woodcut)

also forbade employers to pay more than they had been accustomed to give. Men who did not obey this statute were to be heavily fined and imprisoned.

This was not the only statute of the sort. Many others were enacted from time to time. They did not do much good, for the greater number of landowners were determined to have their lands cultivated at any cost. They not only paid higher wages to free laborers when they could not hire them for less, but also, in order to make sure of the services of their serfs, they allowed them more time for work on their own little farms. They even began to pay wages to the serfs and to regard them as freemen, instead of looking upon them as bound to the soil, as in former times.

On the other hand, these labor laws made a great deal of hard feeling between the nobility and the poor. Formerly the poor people had looked upon the nobles and bishops as their natural superiors and had been thankful for any small favors shown them. The labor statutes now made plain to them that the nobles were doing all they could to keep the poor in subjection and to hinder them from improving their condition.

Another thing that added to the bitter feeling of the poor toward the rich was an increase in taxes. The country was at this time engaged in the long and expensive Hundred Years' War with France, and there was constant need of money for provisioning the soldiers and providing them with weapons. To meet these expenses the usual tax was not sufficient, so a new one was levied. This new tax was imposed on every head, or "poll," and was called a poll tax. Taxes had been levied for a long time on land and property, but a poll tax was something entirely unheard of, and seemed very unjust. Every one in England — men, women, and all children over fifteen — had to pay it. The tax collector went into every man's house and collected it from the head of the family, so there was no way of escape from it.

Section 69. John Ball and the Peasants' Revolt, 1381

Besides being embittered by this oppressive tax and by the unjust statutes of the king, the laboring people were stirred to hatred against the nobility in still another way. Poor priests and others who sympathized with the laboring classes and longed to see their conditions bettered, went up and down the country talking to the peasants about the hardships of their lives and asking them why they suffered themselves to be in bondage to their lords, like beasts.

Our historian, Froissart, who did not himself sympathize with the peasants, gives in his Chronicles some of the words of John Ball, the most famous of these wandering preachers, whom he called the "mad priest." It was after this fashion, according to the chronicler, that John Ball talked to the serfs and laborers in the fields and along the highways, and tried to rouse them to free themselves from the oppression of the nobles.

BOSTON PUBLIC LIBRARY

"Oh, ye good people, matters go not well in England, nor will they till everything be common, and there shall be no villeins or gentlemen, but all men shall be united together, and the lords shall be no greater masters than we be. What have we deserved, or why should we be kept thus in bondage? We be all come from one father and mother, Adam and Eve. Yet the lords are clothed in velvet and furs while we are covered with but poor clothes. They have their wine and spices and fair bread, and we have oat-cake and straw, and water to drink. They have leisure and dwell in fine houses while we have pain and labor, the rain and wind in the fields. And yet it is by our toil that they keep and maintain their estate. Let us go to the king and show him in what bondage we be."

Rhymes were made, too, that helped still further to keep the workingmen of England stirred up, for people learned them and went about reciting them to others. One was

John Ball
Greeteth you all.
Now right and might,
Will and skill,
God speed every deal.

And another

When Adam delved and Eve span,
Who was then the gentleman?

At last, in 1381, the peasants became so roused against the nobles that they resolved to resist the collecting of taxes, and one of them, Wat Tyler, in a fit of rage killed a tax collector who had insulted his daughter. Riots broke out in many parts of the country. The peasants attacked the monasteries and manor houses. They broke into the castle parks and killed the deer and ruined the fishponds. Wherever they could get hold of the lists of those who were subject to the new poll tax, and the records of manors in which account was kept of the peasants' duties and obligations to the lord, they burned them.

Finally, under the leadership of Wat Tyler, they marched to London to demand their rights of the king. They plundered and burned some of the nobles' houses there, killed many citizens, and beheaded the Archbishop of Canterbury, who had first suggested the poll tax to the king and his council. At last they obtained a promise from the king to meet them and give a hearing to their grievances.

The king, Richard II, who was then only a boy of fifteen, rode out with some nobles to a little village outside of London where the peasants had assembled. Here Wat Tyler came forward and

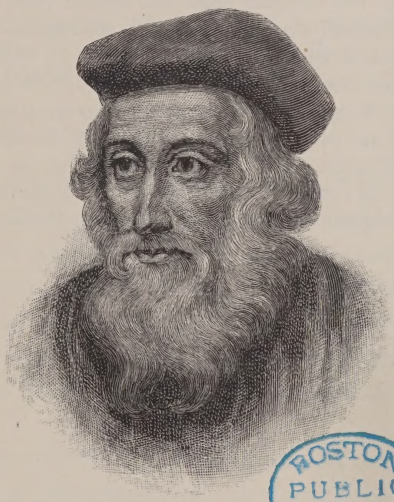
THE TOWER OF LONDON

stated the demands that they had come to make. They desired, he said, to be freemen, not serfs; to do no work unless they were paid for it; and to have the statute against higher wages repealed. The king promised to do all that they asked and they dispersed peaceably. But the next day, at another meeting, some dispute arose between the peasants and the king's nobles, and before any one could prevent it, one of the king's company sprang forward, and, thrusting his sword at Wat Tyler, struck him to the ground, where other nobles stabbed him to death. His head was then cut off and put up on London Bridge as a warning to all other rebels.

Without a leader the peasants were unable to accomplish anything more. Their rebellion came to an end with Wat Tyler's death, and they went back to their homes, having gained very little by their uprising. The poll tax was removed, it is true, and the serfs everywhere gradually came to pay their dues to the landowner in money instead of being obliged to work for him. But the nobles did not easily forgive the ruin of their homes and parks and the killing of their officers. They punished, as far as possible, all those who had taken part in the riots and made every effort to keep the power in their own hands so that the peasants should never again revolt.

At the same time that the peasants were coming to realize the misery of their condition and were growing more and more discontented with it, there was living in Oxford University a famous priest and teacher named John Wycliffe, the most popular of all the teachers in the university at this time. Wycliffe was also much dissatisfied with the condition of things in England. There were many things in the lives of the clergy that seemed to him in urgent need of reform. He boldly declared to the students who crowded his lecture room that the bishops and abbots of England gave far too much time and care to worldly matters and to increasing their

property, and far too little to matters of religion. He believed, in accordance with the teachings of the Bible, that men who served the Church should live like the apostles, with no thought or care for worldly riches. As for the friars, who had once been so humble and so eager to serve the poor, he thought they had now become arrogant and avaricious. He accused them of demanding a high price for the pardons they sold to those who confessed to them, and of continuing to beg alms long after they had acquired a store of riches and fine clothes. Wycliffe was especially interested, too, in making a translation of the whole Bible into English, so that even uneducated people could understand it. Before this time only parts of the Bible had been translated.



JOHN WYCLIFFE

BOSTON PUBLIC LIBRARY

The Pope finally ordered Wycliffe to cease his teaching at Oxford, declaring that he was preaching doctrines that were calculated to ruin the Church. Wycliffe did not, however, give up writing pamphlets and sermons to spread his ideas among the people; and after his death a great Church council condemned him as a heretic, and ordered that his writings be burned and his body removed from consecrated ground.

Questions. **1.** What kind of pestilence are we afraid of now? **2.** What diseases have physicians learned to check that formerly carried off many people in a short time? **3.** Do you think that it was right for the king to forbid

workmen to charge as much as they could get for their labor? **4.** What is the other university in England that is as famous as Oxford?

References. CHEYNEY. Readings in English History, pp. 255–257 (the black death); p. 260 (the first poll tax); pp. 260–261 (a sermon of John Ball); pp. 261–265 (the Peasants' Rebellion); pp. 266–268 (Wycliffe). COLBY. Selections from the Sources of English History, pp. 101–103 (the black death); pp. 103–105 (the papal bull against John Wycliffe); pp. 105–109 (Wat Tyler's rebellion); p. 109 (a scene in Parliament in the fifteenth century). KENDALL. Source Book of English History, pp. 102–106 (the black death); pp. 106–109 (the Peasants' Revolt); pp. 110–111 (Wycliffe's reply to the Pope's summons). ROBINSON. Readings in European History, Vol. I, pp. 497–500 (two sermons of Wycliffe). OGG. Source Book of Mediæval History, pp. 474–477 (Wycliffe's reply to the summons of the Pope). Old South Leaflets, Vol. V, p. 481 (passages from Wycliffe's translation of the Bible). BATES and COMAN. English History Told by English Poets, p. 127 (Wat Tyler).

CHAPTER XVIII

CHAUCER AND THE "CANTERBURY TALES"

The times in which Geoffrey Chaucer lived. His life. His use of the English language. The charm of his poetry. The "Canterbury Tales." The characters described in the poems. Outline of the Knight's Tale

Section 70. Chaucer

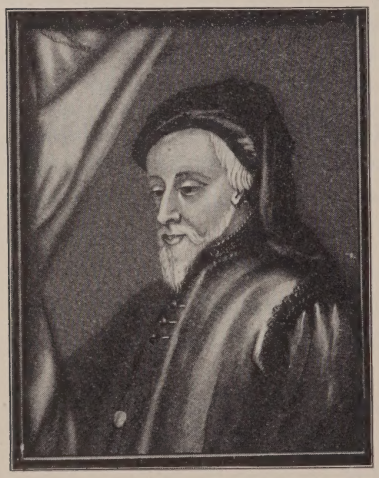
Just before the English and French had begun the Hundred Years' War, and before the black death had devastated the country, another most important event occurred in England, — an event that brought no sorrow or misery in its train but that has been the occasion of the keenest delight to the world for more than five hundred years. This was the birth of the poet Geoffrey Chaucer, the first great English poet, and the greatest of them all, perhaps, except Shakspere.

It was about 1340, as near as we can tell, that this event occurred, — about the time of the birth of the chronicler, Sir John Froissart. Chaucer was therefore a child of six when the battle of Crécy was fought, he was eight when the black death began its ravages, and sixteen when that famous knight, the Black Prince, won his brilliant victory over the French at Poitiers. He lived, too, at the time of the Peasants' Revolt, and knew of Wat Tyler, and doubtless had heard Wycliffe preach. He was acquainted with knights and priests, with bishops and clerks, with pilgrims and peasants, — with every class of men, indeed, that lived in these times.

As for his life, we know that his father was a London wine merchant and we judge him to have been a man of sufficient means

to have his boy educated in some one of the Church schools, for Chaucer possessed a knowledge of philosophy, astronomy, and theology, as well as of French and Latin. He also served as a page in the castle of a noble earl and must have met many knights and ladies and looked on at many a tournament there.

When he grew older he became one of the squires at the court of King Edward III, where Sir John Froissart was for a long time the queen's secretary. Here it was his duty to attend on the king, to serve him at table, to take part in entertaining the court, and to make himself as agreeable and useful as possible. Later he served the king in other ways. Sometimes he was sent as an envoy to foreign countries, to carry important messages to the rulers there. He went to France on one of these embassies, and to Italy on another. Thus he came to see a good deal of other lands and to meet many different kinds of people. There was no one of them that he did not take good note of, for he was the sort of man whose eye nothing escapes.



GEOFFREY CHAUCER

We cannot be very sure how Chaucer looked. There are only two portraits of him in existence, miniatures painted by a friend on the margin of one of the manuscripts of his poems. Judging from the one given on this page, his face was thoughtful, humorous, and kindly, — the face of a man who saw every one's virtues and every one's faults and took the world as it came, getting the best out of

it always. His costume in the other of his portraits shows a sort of wide-sleeved scholar's gown, gray or black, bright red stockings, and black shoes. When he was dressed for a great occasion at court he wore a gayer dress, possibly red, blue, or yellow in color; for every one of rank in those days wore bright colors, both men and women.

Chaucer's wife, Philippa, was one of the maids of honor of Queen Philippa, wife of King Edward. We do not know how she looked. She may perhaps have had long yellow hair, for Chaucer in his poetry often describes such hair very charmingly. She doubtless wore the same curious headdress as one of those pictured on page 186, with her hair braided in a tress hanging down her back. She may have worn a close-fitting dress of green, for green was the favorite color of the times, with tight sleeves reaching down over the hand,[1] and a very long skirt falling in folds about her feet, perhaps edged with beautiful fur, — ermine, or a rich gray fur called vair. This gray fur was much liked, and gray eyes of somewhat the same color were thought especially beautiful. Fair ladies with "eyes of vair" are sung of in many an old song. "Vair" is from the French word *verre* meaning "glass." White glass in those days was really of a grayish color, so eyes were often said to be as "gray as glass."

When Philippa dressed for festive occasions she probably wore a gown richly embroidered with flowers and birds and squirrels in gold and silver thread, and adorned herself besides with many splendid jewels. Her pointed shoes were long and narrow. From her head floated a silken, gold-embroidered veil. A party of ladies in these times was a very gay and brilliant sight, more magnificent and picturesque than any we see to-day.

[1] Sleeves were sometimes so long that the ladies had to knot them up if they wished to use their hands.

Section 71. The "Canterbury Tales"

It was in the midst of the activities of his busy life that Chaucer wrote his poems. There are many of them, but the most famous are the "Canterbury Tales." All of them are written in English, not in Latin or Norman French. It is very beautiful English, too, though it strikes us as strange and not like our modern language. We know, however, that even in a hundred years many changes come about in a language, and in five hundred years it would be odd if there were not so many as to make it a little difficult to read.

In Chaucer's time French was still the language used by the people of fashion, though English was no longer considered so vulgar as it had been. Wycliffe had translated the Bible into English, and Parliament had just passed a law decreeing that English should be used in the courts because so few people could understand French. Chaucer, by writing his beautiful poems in English, did more than any one else to make the language respected and popular even among those who had formerly thought French the more elegant. It is for this reason that he has been called "the finder of our fair language" and "the well of English undefiled."

After all it is not so hard to read his old English when once we have the differences between it and our modern language well in mind. The spelling is different, for in those days people spelled very much according to the sound. This of course we very often do not do in our modern English, though some reformers would like to have us go back to that old fashion. Chaucer, for instance, will spell "well," *wel*, and "horse," *hors*. On the other hand, many of the words he uses have more letters than we use nowadays, as *wette* for "wet" and *lippe* for "lip." *Y* is often used where we spell with an *i*, and an *e* added where we should omit it, as, for instance, when "walking" is spelled *walkynge*. The letter

e at the end of many words is sounded where with us it is silent. Moreover, the same word is not always spelled in the same way, — "white," for instance, is sometimes *whyte* and sometimes *white*. This peculiarity would naturally arise from there being so little written English. When there were no spelling books or dictionaries each man was free to spell as he chose.

Some of Chaucer's words are quite unknown to us, because they have gone out of use since his time. Others have a different meaning from what they have now. "Heartless," for instance, does not mean *cruel* in Chaucer, as it does with us, but *without courage or spirit;* "fowl" means *bird;* "gentil" means *of noble birth;* and "dure" means to *endure*, or *last*.

What are these famous poems, the "Canterbury Tales," about? And why have people read them with so much delight for so many hundreds of years? Their delight and charm lie in many things. Chaucer has a wonderful power of making us feel that we see and know the persons he is writing about. We can almost hear them telling their tales. And he writes of springtime and the fresh May air so vividly that we can almost feel the soft breeze, and see the green hedges and springing flowers. Sometimes he is full of fun and humor and sometimes of pathos, so that he can make his reader merry or sad as he wills. He is full, too, of a love of all that is noble in men and beautiful in the world, and he can make us see it all as he did. And finally, all that he has written is in exquisite, poetic English.

The "Canterbury Tales" is a long series of poems made up of a number of delightful tales which a party of travelers who are making a pilgrimage to Canterbury tell to one another on the way, and Chaucer has made the different pilgrims so lifelike and real that we find it hard to believe that the stories are really all told by himself.

The "Tales" begin with these lines:

Whan that Aprillë,[1] with his showers swootë
The drought of March hath percëd to the roote,
And bathëd every vein in such licour
Of which vertue engendered is the flower;
And smalë fowlës maken melodie
That slepen all the night with open eye,
Then longen folk to go on pilgrimages.

And specially, from every shirës ende
Of Engelond, to Canterbury they wende
The holy blisful martir for to seeke.

The martyr was Thomas à Becket, of whom we heard so much in Chapter X, and it is to his shrine at Canterbury that Chaucer's pilgrims are making their way. They all meet at the Tabard Inn, just outside of London, and having spent the night there, they agree to travel on together to Canterbury. On the way, during the two days' journey, each one is to tell two stories for the entertainment of the company.

Before Chaucer begins the tales he describes the travelers in the party, — first the knight, and his son, the squire.

A knight ther was and that a worthy man,
That from the tymë that he first began
To riden out, he lovëd chivalrye,
Trouthe and honour, fredom and curtesie.
He was a very perfect gentil knight.

With him ther was his sonë, a yong squire,
A lover and a lusty bacheler,
With lockës curled as they were laid in presse.
Of twenty year he was of age, I gesse.

[1] The two small dots placed over the letter *e* indicate that it is to be sounded. Changes have been made, also, in difficult passages, in accordance with adaptations in Haweis, Chaucer for Schools.

Embroidered was he, as it were a mead
All ful of fresshë flowers, white and rede,
Singing he was, or fluting all the way;
He was as fressh as is the month of May.
Curteous he was, lowly and servysable,
And carved before his father at the table.

There was a yeoman who attended the knight and squire. He was clad in coat and hood of green, with a sheaf of peacock arrows

THE YOUNG SQUIRE

THE PRIORESS

in his belt, and in his hand a mighty bow. There was, too, a prioress, as the head of a convent for women was called. Madame Eglantine was her name. She was a coy and demure lady, and fine were her manners at table.

She let no morsel from her lippës falle,
Ne wette her fingers in her saucë deepe
Her overlippë wipëd she so clene,
That in her cuppe there was no ferthing[1] sene

[1] Morsel.

Of greecë, whan she drunken had her draught.
She was so charitable, and so pitous[1]
She wouldë weepe if that she saw a mouse
Caught in a trappe, if it were dead or bledde.
Her nose was straight; her eyes as grey as glas;
Her mouth ful smal, and thereto soft and red.

THE WIFE OF BATH

There was a merchant who sat high on his horse and wore on his head a fine Flemish beaver hat. There was a clerk, or scholar, from Oxford, whose horse was as lean as a rake, and who was not himself right fat. He would rather have at his bed's head twenty books, bound all in black and red, than the finest clothes; "and gladly would he lerne and gladly teche." There was, too, a worthy woman called the Wife of Bath, whose

hosen weren of fine scarlet red,
Ful straitly tied, and shoes ful moist and new.
Bold was her face, and fair, and red of hue.

There was a parson, poor in worldly possessions but rich in holy thoughts and deeds, and always the first to follow what he preached. With him was his brother, a plowman, honest and kind. A monk also was one of the pilgrims, as well as a friar, a pardoner, a doctor, a cook, a carpenter, a sailor, a weaver, a seller of hats, a dyer, a miller, and men of law. In all there were thirty-two persons in the party.

[1] Piteous.

The travelers, as has been said, are all so wonderfully described and so lifelike that many people think Chaucer was picturing in each one of them some one he knew. Perhaps they may have been well-known persons. It has been thought that he was describing Wycliffe in the parson, so poor, so devout, so charitable, and withal so learned, — "the good man of religion" who taught his parishioners so devoutly.

So the party of two and thirty pilgrims rested for the night at the Tabard Inn with the good host, who said he had not seen so merry a company inside his tavern that year. It was he who devised the scheme of telling tales on the journey. He declared that whoever told the best story should have supper at the expense of the company, at his inn, on their way back to London. For himself, he too would go along with them to Canterbury and act as judge of all the tales.

THE FRIAR

No sooner were they off the next morning than they drew lots to see who should tell the first tale. It fell to the knight. After he had finished his story, which all the company agreed was a very noble one, other members of the party, among them the clerk, the monk, the pardoner, the prioress, the cook, the miller, and the Wife of Bath related theirs, until twenty-four had been told. That was all that Chaucer lived to write. We may believe that he had many another in store as good as those that were told, and we must always regret that he did not have leisure and strength and length of life to write them.

Section 72. The Knight's Tale

It would take too long to tell even in the simplest way the story of more than one of the tales. We shall content ourselves with that of the knight. It is the tale of the knights, Palamon and Arcite, two cousins taken captive by the Duke of Athens and shut up by him in a prison tower where they languished for several years. One morning as Palamon looked through his prison bars he beheld Emelie, the duke's young sister-in-law, walking in the garden below, and thus she is described in the poem:

> It fell once on a morn of May
> That Emelië, fairer to be seen
> Than is the lily on her stalk of grene
> And fresher than the May with flowers newe —
> For with the rose's color strove her hue,
> I know not which was fairer of the two —
> Ere it was day, as was her wont to do,
> She was arisen and already dight;
> Attired she was all fresh and carefully;
> Her yellow hair was braided in a tress,
> Behynde her back, a yardë long I gesse.
> And in the gardyn as the sun uprose
> She walketh up and down and wher she chose
> She gathereth flowers, partly whyte and red,
> To make a cunning garland for her head.
> And as an angel heavenly she sung.

When Palamon saw her his heart was so pierced with her loveliness that he cried out, bringing his cousin Arcite in alarm to his side. Then he too looked from the window and beheld Emelie, and he too was smitten with her beauty.

No longer now could the two cousins be friends. They began forthwith to contend for the right to love the fair lady, Palamon vowing that it was his because he saw her first, while Arcite claimed

that love knew no such law. So day after day they disputed, until Arcite, by some friend's influence, was released from prison, on the condition that if he ever came back to Athens his life would be forfeited.

Glad as he was to be free, he would even more gladly have stayed in the tower with Palamon, so that he might see Emelie each morning as she walked in the garden.

> "Since that I may not see you, Emelie,
> I am but dead: — ther is no remedye,"

he cried. But Palamon was left alone in the prison and Arcite returned to his home in Thebes.

There he pined so sadly for Emelie that he could neither eat nor sleep.

> So much sorrow had never creature
> That is, or shall be, while the world may dure.

BOSTON PUBLIC LIBRARY

He grew so pale and hollow-eyed, so altered in looks, that none could have recognized him as the old Arcite. At last, unable to endure the separation longer, he resolved to return to Athens in disguise. Thus might he perhaps see his lady. Dressed in strange fashion, therefore, he made his way back to the city and secured a place as a page in the very palace in which Emelie lived; and there he stayed for seven years, unrecognized by any one as Arcite, but winning the praise of all at court by his noble conduct.

In the meanwhile, during all these years, Palamon had remained shut up in his prison, still watching each day for Emelie as she walked in the garden below, and pining for love of her. At last one May night he succeeded in escaping, and found a hiding place in a grove outside of Athens. As chance would

have it, the morning after Palamon's escape Arcite rode forth to the same grove,

> To maken him a garland of the greves,[1]
> Were it of woodbine or of hawthorne leaves,
> And loud he sang against the sunnës sheene;
> Welcomë be thou, fairë fresshë May!

While he was thus singing and musing on his love, Palamon, who lay hidden in the bushes, recognized him, and leaping forth in anger would at once have engaged in battle with him; but Arcite, angry as he too was, nevertheless, with knightly courtesy, refused to fight until Palamon should have had food to refresh him and good weapons to fight with. These he promised to bring on the morrow. So he departed, to return the next day, and then

> With lances sharp and strong,
> They dashed upon each other, lief and long.
> They might have fancied that thus Palamon,
> Fighting so blindly, were a mad lion, —
> And like a cruel tiger was Arcite.

All at once, in the midst of their fierce struggle, the Duke of Athens, who had been hunting in the forest with the lords and ladies of his court, came upon them. The two knights confessed who they really were, and made known the cause of their combat. Greatly did this grieve Emelie and the ladies. With tears they besought the duke to spare Palamon and Arcite, and finally prevailed upon him to grant their prayers. He announced that he would forgive them, and he gave them a year's time in which each should get together a hundred knights to help him do battle for Emelie in a tournament. Upon the one who should be victorious she was to be bestowed as wife.

[1] Groves.

Great were the rejoicings of Palamon and Arcite. Each began assembling his company of knights, while the duke proceeded to prepare magnificent lists[1] in which the tournament should take place. A wall a mile round was erected and splendid tiers of seats were built within it for the spectators. White marble gates were placed at each end and three beautiful little temples were erected to adorn the whole.

At last the day arrived. Each knight, with a hundred others, marvelous to look upon in their splendid armor, rich trappings, and brilliant ornaments, rode into the lists. To and fro ran armorers and yeomen and common people, all eager to witness the mighty combat, while in the galleries above were the duke and the duchess, with Emelie and many another fair lady, impatiently waiting also for the tournament.

Through the western gate at last came Arcite at the head of his knights, with his red banner streaming, and at the same moment through the eastern gate came Palamon and his company, bearing a white banner.

Dreadful was the conflict that then ensued, and long they fought, knight against knight, until in the end Palamon was unhorsed. Then the duke descended from the gallery and commanded that the fighting stop.

> "Arcite of Thebës shall have Emelie,
> That by good fortune hath her fairly won!"

he cried.

But alas, as Arcite in joy over his victory was riding along the lists, looking up at Emelie, his horse stumbled and flung him off so suddenly and with such force that he was sorely wounded. They carried him back to Athens and cared for him most tenderly, but

[1] "Lists" were the barriers inclosing the field in which the tournament took place; this word was sometimes used of the field itself.

his wound grew worse and at last he knew that he must die. So, summoning his lady Emelie and his cousin Palamon to his bedside, he turned his eyes to Emelie:

> "Alas the woe! Alas, the trials strong,
> That I for you have suffered, and so longe!
> Alas, the death! Alas, mine Emelie!"

With more sorrowful words to her he bids her remember that Palamon, with whom he has so long had jealous strife, is yet the noblest man he knows and most worthy of her love. With that his limbs lose their warmth, his eyes grow dark in death, and his knightly spirit leaves his body.

Long did the city mourn for Arcite, and longer still mourned Emelie, who could not stay her weeping for him; and long did Palamon mourn. But in the end the duke brought the two together and bade them remember the last words of Arcite. And so they were wedded, and the knight finishes his tale with:

> Thus endeth Palamon and Emelie,
> And God save all this fayrë companye.

We shall leave Chaucer here, adding only some lovely lines that he wrote of the daisy, the little crimson-tipped flower with which spring brightens all the English meadows.

> Now,
> Of all the flowers in the mead,
> Then I love most these flowers, white and rede,
> Such as men callen daysies in our town.
> To them have I so great affection,
> As I once said, when comen is the May,
> That in my bed ther dawneth me no day,
> But I am up and walkynge in the mead,
> To see this flower against the sun outspread;
> When it upriseth early in the morrow,
> That blisful sightë softeneth all my sorrow.

Questions. **1.** Were Chaucer's poems printed while he lived? **2.** What other poetry have you read? **3.** How does poetry differ from prose? **4.** What is astronomy? **5.** What is theology? **6.** What is a miniature? **7.** For how many hundred years do you think French was the language commonly used by the nobility of England? **8.** What does the expression, "the well of English undefiled" mean?

References. CHEYNEY. Readings in English History, p. 272 (statute in regard to speaking English in England in Chaucer's time); pp. 273–274 (French language in England); pp. 274–275 (passages from Chaucer). ROBINSON. Readings in European History, Vol. I, pp. 431–432 (the English language in the "Anglo-Saxon Chronicle" and in Wycliffe's writings). HAWEIS. Chaucer for Schools (account of Chaucer's life and parts of the "Tales").

BOSTON PUBLIC LIBRARY

CHAPTER XIX

THE FIRST GREAT MODERN DISCOVERIES

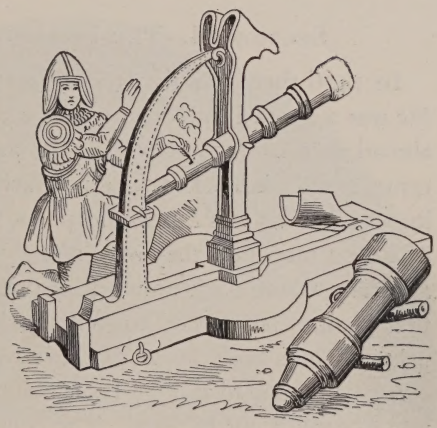
Use of gunpowder. The printing press. William Caxton. English commerce. Spices. Christopher Columbus and the discovery of America. John Cabot

Section 73. The Use of Gunpowder and its Effects

When the dreary Hundred Years' War between England and France came to an end in 1453, few of those great discoveries had as yet been made which have served to make our times so different from those of four hundred years ago. Many things that the Greeks and Romans knew had been forgotten during the Middle Ages, and practically no new inventions had been made. Although gunpowder had been invented, bows and arrows were still used by the armies of Europe; books were still slowly copied by hand instead of being printed; and no one as yet suspected the existence of the vast continents which lay undiscovered on the other side of the Atlantic Ocean. During the fifty years following the close of the Hundred Years' War, warfare was greatly changed by the increased use of gunpowder; books became much commoner than ever before, owing to the invention of printing; and, lastly, the great country in which we live was discovered by Columbus. It is clear that these three things must have greatly changed the habits and ideas of Europe and prepared the way for further inventions and discoveries. They are far more important and interesting than any of the wars which have been spoken of in the preceding chapters.

We do not know who first discovered that a mixture of charcoal, sulphur, and a white powder called saltpeter would explode if it

was rammed into a tight place and set on fire. It is certain that before the close of the Hundred Years' War it was used to some extent, for Froissart tells how the soldiers made an "amazing large bombard," by which he seems to have meant a sort of primitive cannon. This he says was no less than fifty feet in length, and shot stones of mighty weight. "When they fired this bombard it might be heard five full miles off in the daytime and ten in the night," he declared, "and the report was so loud that it sounded as if all the devils had broken loose." One wonders what Froissart would think if he could stand by when one of our great modern guns is fired.



EARLY CANNON

Even after gunpowder was invented and rude cannons began to be made, it took a long time to get enough of them and to learn to use them with such effect as to make much difference in war. Men still continued to rely on their trusty old long bows and crossbows, which they found good enough for killing their enemies when they could get within reach of them. But about the year 1500, cannons, and curious awkward guns which were set off with a bit of lighted hemp or flax, became so common that they drove out the bows and arrows. The knight's heavy armor that had protected him from the enemy's arrows was no longer proof against cannon balls and bullets. Even castle gates and walls ceased to be a protection, for they could easily be battered down by an enemy supplied with a few

good cannons. The nobility ceased to build castles to live in, and the old ones gradually fell into the dilapidated condition in which they may be seen to-day. The fine new mansions that were built by the nobles of England and France sometimes resembled the old strongholds, but they were supplied with good big windows, and with many comforts that could not have been permitted in the ancient fortresses, which had to be strong, whether they were pleasant to live in or not.

Section 74. The Introduction of Printing

In 1476 there was living in England a certain William Caxton. He was a shrewd, intelligent man who had spent a part of his life abroad as a cloth merchant in the town of Bruges. There he became greatly interested in a new sort of device that was coming into use. This was a printing press. It was not the first one that had been made, for they were already in use in Holland, Germany, and Italy, where some wonderfully fine printing had been done. The first book to be printed was the Bible, completed by the German printer, Gutenberg, about the year 1456.

The only way to make a book before printing had been invented was to copy it out by hand. The copyists were able with their quill pens to make very beautiful little letters, so that their pages looked almost as even as those of early printed books. But they were sure to make some mistakes when they were careless or tired, and no two hand-copied books were ever exactly alike. Although it cost a great deal more to print a *single* copy of a work than to write it out by hand, yet when the type was once ready, three hundred, or five hundred, or a thousand copies could be made for a great deal less than any one could possibly write them all out by hand. Moreover, no one of all these copies would have any mistakes in it, if the type had been correctly set up.

A rich Italian banker, just before the invention of printing, wished to get together a little library for a monastery, and he asked a book dealer if the books he wanted could be bought. The book dealer said they could not, but that he would get them copied if the banker wished. So, as the banker had plenty of money, he told him to go ahead. The book dealer hired forty-five copyists, who, by working hard for nearly two years, were able to furnish the new library with two hundred volumes

From a Copley Print. Copyright, 1897, Curtis and Cameron

THE PRINTING PRESS

(From the painting by John W. Alexander in the Congressional Library)

William Caxton was the first Englishman to learn to operate the printing press. When he brought one home to England from Bruges every one was curious to see the new machine, and he soon had plenty of work to do. Noblemen and bishops brought books that they wished printed, great ladies begged him to make copies of their favorite works, and the king provided a place close by Westminster Abbey, where he might set up his press.

One of the first of the many books turned out at this famous press was Chaucer's "Canterbury Tales." Others were foreign books that Caxton himself had translated into English, and great numbers of books for service in the Church were printed. Before long other presses were set up throughout the country, and people who had never before been able to own books could now afford them, since the new process had made it possible to produce them at so much less expense.

In the centuries that have passed since Caxton's day the powers of the printing press have been immeasurably increased. Instead of the old wooden affair run by hand, it has grown to be a magical machine, — printing, cutting, folding, and counting sixteen hundred newspapers a minute. Fifty miles of paper pass through it every hour, and so deftly and perfectly do all its parts work, and so fast do the sheets hurry through the machine, that only one fifth of a second is required to print a page. Yet the paper is almost never torn or crushed.

Other things besides the printing press came over to England at this time from the Continent. Foreign traders were now no longer excluded from the towns. Indeed, many of them, especially German merchants, made their homes in London. Skillful Flemish weavers also settled in England and taught English workmen better methods of making cloth. Galleys from Venice and Genoa, the great trading cities of Italy, came to English ports, bringing fine Italian glass, silk, jewels, and wines, as well as spices and ivory from India and the East. English ships, too, braving the danger from the pirates that infested the seas of Europe, went in fleets to Italian ports, carrying cargoes of wool, tin, and cloth. And as the trade and manufactures of England increased, the towns grew in size, their streets were paved, and larger and more comfortable houses were built.

Section 75. Why Men went on Voyages of Discovery

The third great achievement of the latter part of the fifteenth century was the voyages of exploration that led to the discovery of a new world. The main reason which led men of these days to put forth every endeavor to obtain money and ships for voyages of discovery and exploration was that they wished to find a short and safe way to India. It may be asked what there was in that country to make them so desirous of going there.

A Venetian Galley

It has just been noted that English merchant ships made their way around through the Mediterranean Sea every year to the Italian cities of Genoa and Venice, where they bartered their cargoes for Italian wares, and also for merchandise brought from the East Indies by Indian merchants. Chief among the East Indian merchants' goods were all kinds of spices, — cinnamon, ginger, cloves, and pepper, — as well as some less common sorts. It was to procure these spices that men were so eager to find a short route to India and the islands where they grew. The demand for them in Europe and England at that time was so great that a man's fortune was made at once if he could find a short and easy way to those regions.

It is somewhat puzzling to us of this day that the people of the Middle Ages valued spices so very highly and paid such high prices to secure them. But we do know that they were used universally. Old manor houses often had, among the buildings on the estate, one that was called the "spicery." Here, probably, meats were spiced, just as old farmhouses in our country used to have "smoke-houses" in which meat was cured for the year's use. The spicing of meats helped to preserve them, a thing much to be desired in an age when people had not learned how to store away ice for keeping food in warm weather; and the spicing helped also to disguise the taste of meat that had lost its freshness. Spices served, too, as a stimulant in times when there was no tea, coffee, or tobacco to serve that purpose. Certainly, from all evidence, our English ancestors of the Middle Ages must have been exceedingly fond of the taste of spices. When town guilds held their annual feasts, there was always some kind of spiced cake or bread, even when the banquet was a plain one; and when it was elaborate, as banquets often were, there seems to have been no limit to the highly spiced dishes served at the table. Here is one of the recipes for a side dish, found in an old cookbook of those times, and there are many others of the same sort.

"Take one half pound of figs, one half pound of raisins, boiled in wine, then mash them together. Then take currants, pine-seeds, cloves, mace, sugar of Cyprus, and cast them in. Then put it in a pot, and take a few saunders,[1] pepper, cinnamon, and a little saffron. If it be not thick enough, take a little flour and draw all through a strainer. Cast in salt and serve stiff." The chief relic we have to-day of the spicy mixtures of the Middle Ages is our mince pie, which is quite in the style of the cooking of those times.

[1] Sandalwood.

To find the shortest and easiest way, then, to the islands where these precious spices grew was the aim of every adventurous mariner of those times. The East Indian traders had been bringing them to Venice and Genoa by a very long, dangerous, and expensive route, partly by land and partly by sea. But the Turks, who had become so powerful that in 1453 they captured Constantinople, now made this route almost impossible, for they took possession of the roads and robbed the merchants of their goods. How could another way be found? This was the question that many people were asking. The first one to make a determined effort to find the answer to the question was a citizen of Genoa, named Christopher Columbus, who sailed away from Spain with three small ships in August of the year 1492, on his famous voyage of exploration.

BOSTON PUBLIC LIBRARY

Section 76. Columbus and the Discovery of America

We know very little about the early life of Columbus. We are not even certain when or where he was born. But from all that can be learned it seems most probable that he was born in the town of Genoa about the year 1445. In a letter to the king and queen of Spain he says that he went to sea when he was only fourteen, and that from that time on he continued to live a seafaring life. When he was not at sea he was busy making maps and globes.

He loved to talk with mariners of every nation — Spanish, English, Portuguese, and the rest — about their voyages; and what they told him, and what he read, made him believe that the earth must be round, and that he could therefore reach Japan and the Indies by sailing west as well as by sailing east.

Burning with enthusiasm for this great project, he endeavored to enlist the interest of the king of Portugal in it, for the Portuguese were great explorers in those days. But they were so occupied with expeditions along the coast of Africa that they could spare

neither men nor money for a venture so uncertain and visionary as that of Columbus seemed. After many anxious years spent in endeavoring to win over the king of Portugal, he went into Spain to try his fortune with Ferdinand and Isabella, the monarchs of that country.

According to a description given of Columbus at this time, he must have been a very striking figure. He was tall, with a powerful frame and dignified presence. His complexion was fair with a ruddy tinge, his eyes a bright gray-blue, and his hair thick and wavy and already turning gray. His manners were courteous and gentle and his conversation delightful.

He had little success, at his first meeting with the king and queen of Spain, in persuading them that the earth was a sphere and that there could be no doubt of reaching India by sailing west. Many people even thought him a little crazy from long brooding over the matter. One of the learned men of Spain who heard him talk, said that if the earth were really round, they would have to sail up a kind of mountain from Spain. This you could not do, he said, even with the fairest wind, and you could never get back.

For eight years Columbus talked and planned and waited and hoped, trying all the time to convince the Spanish court of the truth of his belief. At last, although the king was not convinced, Queen Isabella was, and so thoroughly that she vowed she would sell her own jewels to help Columbus get money and ships for the voyage, if it could not be done in any other way. But it was no easy matter, even after ships had been secured, to find sailors who were willing to undertake a voyage on the great "sea of darkness," as the Atlantic Ocean was then called, — a sea that, so far as any one knew, no man had ever crossed.

On the third of August, 1492, however, Columbus finally set sail. He made his way first over the well-known route to the Canary

Islands, but from there sailed out into the unknown seas. For a month the little vessels struggled through the ocean waves. The anxious, frightened sailors often became discouraged and mutinous, and once threatened to cast Columbus into the sea and return to Spain; but he always succeeded in subduing them, and persisted on his voyage, until at last, on the twelfth of October, in the same year, he sighted the longed-for land. With thanksgiving and rejoicing he went ashore and took possession of it in the name of Spain, and, supposing that it and the other green and flowery islands he discovered were a part of India, he called the natives whom he found there *Indians*. We suspect the island on which he first landed to have been San Salvador, one of the Bahama Islands, southeast of the United States. Later he discovered the islands of Cuba and Haiti.

DEPARTURE OF COLUMBUS.

PUBLIC LIBRARY

On his return from this voyage Columbus was received by Ferdinand and Isabella with the greatest interest and favor, and all that he had to tell was eagerly listened to. Every one was impatient to hear and see the great explorer and much was done in his honor. Plans were immediately made for another expedition. There was no trouble in raising funds and securing sailors this time, for every one was anxious to participate in an adventure that they thought would bring them untold riches.

Columbus made three other voyages after his first one, exploring the coast of South America as far as the Orinoco River, but he failed to find any stores of gold and silver or jewels with which to enrich the Spanish sovereigns. They lost all interest in him, therefore, and so forgot and neglected him that toward the end of his life he wrote them this sad letter:

"I was twenty-eight when I came into your Highnesses' service and now I have not a hair upon me that is not grey. Such is my fate that the twenty years of service through which I have passed with so much toil and danger have profited me nothing, and at this very day I do not possess a roof in Spain that I can call my own. If I wish to eat or sleep, I have nowhere to go but to the inn or tavern, and must sometimes lack wherewith to pay the bill."

Columbus's death, too, was at first unnoticed and unlamented by the Spanish. Yet so fast did the fame of his achievement grow that King Ferdinand himself was forced to erect a monument to him, while we of to-day reckon him among the heroes of the world, and especially of our nation.

We are apt to think, when we read how hard it was for Columbus to convince the king and queen of Spain that the earth was round, that this was the first time such a thing had been thought of. But this is a mistake. Wise men among the Greeks and Romans knew that the earth could not be the flat surface that it seemed to be. And even in the most ignorant period of the Middle Ages the Venerable Bede wrote, "We speak of the earth as a globe, — not that it is perfectly round, owing to the inequalities of the mountains and plains, but because, if all its lines be considered, it has the perfect form of a sphere." All through the Middle Ages it was known to educated persons that the earth was a sphere, but Columbus was the first to make practical use of this knowledge by trying to find a western route to India.

PUBLIC LIBRARY

AN OLD MAP OF THE GLOBE, SHOWING THE CONCEPTION OF THE WORLD IN THE TIME OF COLUMBUS

As we know, he did not succeed in reaching India or the Spice Islands, as he had set out to do; but the thing that he accomplished, the discovery of a new continent, was vastly more important and led to wonderful results in the next two centuries. Other discoveries immediately followed his, and for the next two hundred years mariners of Portugal, Spain, and Italy, of England, France, and Holland, found plenty of adventure in exploring the New World to which he had led the way.

Section 77. How John Cabot sailed from England to North America

King Henry VII of England, instead of the king of Spain, came very near being the monarch who had the honor of assisting Columbus to discover America. When Columbus was looking for some one to fit out vessels and supply him with men and money for his voyage, he sent his brother to ask aid of the king of England. But on the way to England his ship was captured by pirates, and after he escaped from them he fell ill and so was delayed in bringing the plans and requests of Columbus to the English king's attention. When he was at last able to do it, it was too late, for Columbus had by that time won over Ferdinand and Isabella and obtained the assistance he needed.

England did, however, have a hand in some of the discoveries of the time. Down in the southwestern corner of the realm was the flourishing seaport town of Bristol. Many a bold and venturesome sea captain had his home there and made it the starting place for his voyages. Of all those who set sail from its harbor none was so daring a mariner as one who had come there from Venice and settled in the town with his sons. John Cabot was his name, a wonderfully clever and enterprising man from all accounts. One writer of the time says that although Bristol was

the starting point for all English voyages of discovery, and its people knew all that was going on in the way of adventures in other countries and were themselves always sending out vessels to explore far-away waters, yet the moving spirit, the man who encouraged them all, was the Venetian, John Cabot.

Cabot, however, could have done little if Henry VII had not given him aid in the way of money and ships. He carried his maps up to London to show what lands he thought might still remain to be discovered, and succeeded in convincing the king that he and his sons might reach them and secure them for the honor and glory of England. So King Henry signed a patent empowering Cabot and his three sons to sail to all places, lands, and seas, of east, west, and north, and to take possession of all the heathen lands they might discover; and in the king's accounts for the year 1497 we find the entry, "To him that found the new Isle, 10 pounds."[1]

This "new Isle" was a point on the coast of Labrador, and Cabot and the rest of the world had no doubt that it was a part of India. An Italian ambassador to England wrote home to the Duke of Milan: "Perhaps your Excellency will not be disturbed to learn that his Majesty King Henry VII has gained a part of Asia without a stroke of the sword." He goes on to tell how Cabot described the land he discovered as being a fertile one, and the seas so full of fish that they could be gathered up in baskets; how he took possession of it in the king's name, and how Henry was so delighted that he promised to give him ships for a voyage to Japan, which Cabot believed to be farther along the coast, and to provide him as well with a number of criminals to take over as colonists to the new country.

Cabot's second voyage also failed to discover Japan, and though both voyages had the far more important result of adding a large

[1] This sum in those days was about equal to $100.

part of North America to the British possessions, it was at the time a national disappointment that a short way to the spices and treasures of India and Japan had not been discovered by England.

Questions. **1.** Do you know whether or not all type is set up by hand nowadays? **2.** How many kinds of type were used in setting up this page? **3.** What reasons can you give for thinking that the earth is a globe? **4.** How far had Columbus to sail from Spain to the West Indies? **5.** How far is it from Bristol to Labrador? **6.** How far is it from Cuba to Japan? **7.** How long does it now take a fast steamer to go from Liverpool to New York? **8.** How have the inventions told of in this chapter benefited people?

References. CHEYNEY. Readings in English History, pp. 328–330 (Caxton's difficulties with the English language); pp. 311–313 (letter concerning John Cabot's voyage). COLBY. Selections from the Sources of English History, pp. 126–128 (diversities of English speech in the fifteenth century); p. 128 (Caxton's difficulties in printing English); pp. 129–133 (English society in the fifteenth century); pp. 133–135 (John Cabot's first voyage). Old South Leaflets, Vol. II, No. 29 (the discovery of America); Vol. II, No. 30 (Strabo's introduction to geography); Vol. II, No. 33 (letter of Columbus); Vol. II, No. 37 (voyage of the Cabots); Vol. III, No. 71 (Columbus's letter to Ferdinand and Isabella); Vol. V, No. 102 (Columbus's account of Cuba); Vol. V, p. 301 (Cabot's discovery of America). HIGGINSON. Young Folks' Book of American Explorers, pp. 18–26 (first letter from Columbus); pp. 26–50 (other voyages of Columbus); p. 51 (letter of Columbus in his old age); pp. 54–59 (first news of Cabot). LAWLER. The Story of Columbus and Magellan, p. 14. BURNS. The Story of Great Inventions. BATES and COMAN. English History Told by English Poets, p. 235 (The First Voyage of the Cabots).

CHAPTER XX

DISCOVERIES IN THE EAST

Marco Polo. Kublai Khan, ruler of Cathay. Description of Cipangu (Japan). Java. Prince Henry of Portugal. Diaz and the rounding of the Cape of Good Hope. Vasco da Gama. How Portugal gained at the expense of Venice and Genoa

Section 78. Marco Polo

In the preceding chapter we saw how Columbus, sailing west from Spain in 1492, with the hope of getting around the world to the countries lying east of Europe, had set every one thinking about a western route by sea to India and the Spice Islands. But it would be a mistake to conclude from the interest in this new plan that Europeans had never yet penetrated to the Far East by the land route across Asia. The Crusaders had, of course, got some idea of western Asia, and a few adventurous travelers had penetrated still farther inland and brought back strange tales about the inhabitants; and about two hundred years before Columbus set sail on his great voyage a book had appeared, describing in a most interesting way the adventures of a certain Marco Polo, who had spent a long time in China and seen a great deal of the countries of eastern Asia.

The father and uncle of Marco Polo were Venetian merchants, of noble family, who traded in silks, gems, and spices from the East. They often made long journeys into the interior of Asia to procure these commodities, and on one occasion they took young Marco with them and traveled far across Asia into the great realm of China, or Cathay, as it was then called.

The ruler of Cathay at this time was Kublai, called by his subjects *Khan*, "the great lord of lords." Kublai Khan was immensely pleased with the Venetians. They were the first Europeans he had ever seen, and he listened with delight to all they had to tell of cities and men in their own country.

For seventeen years Marco Polo remained with his father and uncle at Kublai Khan's court. He adopted the Chinese dress and manners and learned to speak the four languages used in the Khan's empire. In time he became so great a favorite and proved himself so capable that he was appointed to important state offices.

Once he was made governor of a large Chinese city, and a number of times he went as envoy to countries far and near, on business of the Khan, visiting regions utterly unknown to Europeans. Wherever he went he took note of the appearance of the people and of their manners and ways of living, and upon his return related it all to the great Khan, who particularly delighted in hearing things of that sort.

At last the Polos, who had amassed great wealth during their stay in Cathay, began to long to see their Venetian home again. It was with great difficulty, however, that they persuaded the unwilling Khan to let them go; but when finally they prevailed upon him, he sent them away in royal fashion, providing them with ships and crews to carry them and their treasures the whole distance from Cathay around to Persia, where they were to leave the ships and make the rest of the trip overland. Three months elapsed before the sea voyage to Persia was completed, and it was more than two years before they reached Venice.

BOSTON PUBLIC LIBRARY

Here, on account of their long absence, their curiously fashioned garments, and their sunburned, weather-beaten faces, they had much difficulty in making themselves known to their friends, who could not believe that these strange-looking persons were the

long-absent Polos. It was only after displaying the heaps of rubies, sapphires, emeralds, and diamonds which they had brought from Cathay, sewed up for safety in the seams of their clothes, that the

THE RETURN OF THE POLOS

Venetians were convinced of the truth of the marvelous stories they told, and received them with the honors that were due the Polo family.

A few years later when Marco Polo was engaged in fighting for the Venetian republic against Genoa, he was taken captive and

imprisoned in the latter city. Here he became acquainted with another Italian prisoner, who was so deeply interested in all that the Venetian had to tell of the wonders of his travels in the East that he begged to be allowed to write them down for him.

It is after this fashion that this account of Marco Polo's travels begins: "Great Princes, Emperors and Kings, Dukes and Marquises, Counts, Knights, and Burgesses, and people of all degrees who desire to get knowledge of the various races of mankind and of the diversities of the sundry regions of the world, take this book and cause it to be read to you. For ye shall find therein all kinds of wonderful things, according to the descriptions of Messer Marco Polo, a wise and noble citizen of Venice. For let me tell you that since our Lord God did mold with his hands our first father, Adam, even until this day, never hath there been Christian, or Pagan, or Tartar, or Indian, or any man of any nation, who in his own person hath so much knowledge and experience of the divers parts of the world as hath had this Messer Marco."

Following this prologue is a long account of the great Khan and his vast empire. The number of flourishing cities and towns in Cathay, the excellence of the roads, the good government prevailing everywhere, the splendor of the Khan's parks and palaces, as well as his stores of gold and precious stones, are all described by the young Venetian. He tells, too, of the great rivers of China and of the commerce carried on upon them. Of the Yangtse he wrote: "It is the greatest river in the world, like an arm of the sea, flowing more than a hundred days' journey from its source into the ocean. It flows through sixteen provinces, past the quays of two hundred cities, at one of which I saw at one time five thousand vessels, and there are other marts that have more."

After Marco Polo has finished his description of the kingdom of Cathay with its sixty provinces, he goes on to tell of Japan and

India and the islands of the Indian archipelago, and of Java and Ceylon. Of Japan, called in those days Cipangu, he writes: "A very great island it is. Its people are white, civilized, and well-favored. And I can tell you the quantity of gold they have is endless; for they find it in their own islands. Few merchants visit the country because it is so far from the mainland, and thus it comes to pass that their gold is abundant beyond all measure. I can tell you a wonderful thing about the palace of the lord of the island. You must know that he hath a great palace which is entirely roofed with fine gold, just as our churches are roofed with lead, insomuch that it would be scarcely possible to estimate its value. Moreover, all the pavement of the palace and the floors of its apartments are entirely of gold, in plates like slabs of stone, and good two fingers thick; and the windows also are of gold, so that altogether the richness of this palace is past all bounds and all belief. They also have pearls in abundance, which are of rose color, fine, big, and round, and they have quantities of other precious stones also."

MARCO POLO

The island of Java, he says, is one of surpassing wealth, and produces black pepper, nutmegs, cloves, spikenard, and all other kinds of spices. India and the island of Ceylon, too, are

described as abounding in pearls and rubies and other precious jewels, and in all kinds of spices.

It is easy to see how Marco Polo's book of travels must have interested everybody who read it. Especially did his description of the Spice Islands and of the wonderful wealth of Japan arouse enthusiasm for discovering a shorter and easier way to these marvelous countries than had yet been found. Columbus is said to have gained from it his ideas of the treasures of Japan and the empire of the great Khan, and he always believed that both Japan and Cathay lay very near to the islands that he himself discovered.

BOSTON PUBLIC LIBRARY

Section 79. Henry the Navigator

About a hundred and fifty years after Marco Polo's book was written, a Portuguese prince, Henry by name, became so interested in reading about the discoveries of the past and in planning new ones that he gave up the gay life at the royal court of Lisbon and built himself a home on a high promontory overlooking the Atlantic Ocean, where he might study and make his plans undisturbed. He erected houses, also, in which his sailors and shipbuilders might live, and an observatory from which he could study astronomy. He paid skillful navigators to instruct his men in the art of building the strongest ships and of sailing them, and in due time won for himself the name of Henry the Navigator.

His greatest desire was to find a route to India by sea around Africa. There were three reasons why he was so desirous of making this discovery: he wanted to learn more of the world and know for certain what lay beyond Africa; he wished to spread the knowledge of Christianity by converting the inhabitants of new lands; and, most of all, he desired to increase his own and his country's wealth and fame by the great riches he was sure his seamen would find.

None of the many expeditions he sent out succeeded in getting even halfway down the long African coast, and men laughed at him, and blamed him for what they thought a terrible waste of money. But he refused to give up. Nor, indeed, were his ventures unprofitable, for every ship that was sent out to skirt the coast of Africa brought back further knowledge of the country, and although he did not live to see the longed-for route discovered, his mariners, before his death, had gone as far south as the Cape Verde Islands and taken possession of them for Portugal.

Prince Henry's perseverance and success inspired his countrymen to continue trying to get around the great continent of Africa. When we look at the map and see the huge expanse of open sea that stretches from Portugal to the Cape of Good Hope, we can but wonder at the boldness of the men who first made the voyage; and we wonder the more when we remember how small were their sailing ships and how little they were able to withstand the might and fury of the ocean. Yet in spite of these drawbacks the cape was finally rounded, and the first to do it was a Portuguese navigator named Diaz, in the year 1487. His sailors refused to go farther up the coast, so he had to return to Lisbon. When he came home and told of his voyage, the king of Portugal felt that there was now good reason to hope that a way to India would soon be found, and so he said the southern point of Africa should be called the Cape of Good Hope.

But although Diaz had succeeded in getting around the southernmost point of Africa, the eastern route by sea to India had not yet been found. That discovery was left for another Portuguese mariner, named Vasco da Gama.

Section 80. Vasco da Gama

Vasco da Gama was a gentleman of noble family. He had proved himself a brave soldier in a war between Portugal and Spain, and a daring sailor in some voyages that he had made along the African coast. So when the king of Portugal looked about for some one to take charge of a new expedition in search of the passage to India, he decided that there was no one better fitted than this nobleman. Accordingly, in July of the year 1497, five years after Columbus's first voyage, Vasco da Gama set sail from Portugal with four stout ships, well manned with sailors and officers, well stocked with provisions for the long voyage, and having on board as pilots men who had made the voyage around the Cape of Good Hope with Diaz.

The ships sailed down the coast of Africa, past the Cape Verde Islands, across the great Gulf of Guinea, and on southward and east, until at last they sighted the mountain peaks of the Cape of Good Hope, which seemed to the sailors to touch the skies. So menacing was the aspect of the cape, and so great their relief at having rounded it, that they felt they were then well on their way to India, notwithstanding the fact that the rest of the way was quite unknown to them.

They landed in several places as they made the long voyage up the eastern coast of Africa, and at one of them, Melinde, just north of Zanzibar, they were most kindly treated. The king of the country sent out to their ships gifts of cloves, ginger, nutmeg, and pepper, and invited them to an interview. He received them in extraordinary state, dressed in damask and green satin, seated on two bronze chairs, and sheltered by a crimson umbrella. When they told him who they were and that they were seeking to reach India by sea, he assured them that such a thing was quite possible, as he himself traded with the East Indian merchants. He even provided them

with a good pilot to show them the way across the ocean. So Da Gama and his Portuguese ships, with the good pilot on board, set sail across the Indian Ocean for India, and before many weeks landed in Calicut.

The first man to go ashore came across two Mohammedans, who had learned the Portuguese language in their travels. "The devil take you!" said one of them to the sailor. "What brought you thither?"

"In search of spices and Christians," [1] answered the sailor.

"A lucky venture! a lucky venture!" said the Mohammedan. "Plenty of rubies, plenty of emeralds! You owe great thanks to God for having brought you to a country holding such riches!"

Later Da Gama himself went on shore to have a meeting with the king of the country, taking with him presents of cloth, coral, sugar, oil, and honey. The king's officer refused to let them be shown to the king, and laughed at them, saying that the poorest merchant in India would have given more valuable gifts. Nothing but gold was a fitting present for the king, he declared. Upon this Da Gama grew sad; he said he had brought no gold and was no merchant, but an ambassador, and that these gifts were not from the king of Portugal but from himself. The officer still refused him permission to bestow them, but allowed him to have an interview with the Indian king.

At this interview Da Gama asked that friendly trade might be established between India and Portugal. The king asked what sort of merchandise the Portuguese had brought with them to trade in. Da Gama said corn, cloth, iron, and bronze, and that they had not brought very much, as they were on a voyage of discovery. Their

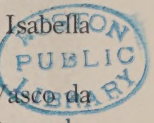
[1] It was believed by Europeans of this time that there was a Christian king named Prester John, who lived somewhere in the central part of Asia with many Christian subjects.

country of Portugal, however, he said, was a very rich one. The king seemed satisfied and allowed Da Gama to load his ships with spices and Indian goods in return for the merchandise he had brought.

This friendly relation came to an end almost immediately, however. The merchants of the country, who had for years been transporting spices and silks to the Mediterranean Sea and selling them to Venetian and Genoese traders, were afraid that the Portuguese traders, if they established themselves in India, would take away all their business. They were so successful in persuading their king of this danger that he had Da Gama seized and imprisoned, and it was with difficulty that the Portuguese captain at last escaped to his ships.

After some further exploring of the coast the Portuguese set sail on the homeward voyage across the Indian Ocean, toward Africa. They stopped again at Melinde, where they were hospitably treated as before, and then, after a long hard voyage around the cape, anchored once more in the harbor of Lisbon in September, 1499.

The king of Portugal was delighted with the results of the expedition. He wrote of it as follows to Ferdinand and Isabella of Spain, whose daughter he had married.



"Your Highnesses already know that we had ordered Vasco da Gama, a nobleman of our household, with four vessels, to make discoveries by sea; and as the principal motive of this enterprise has been the service of God, our Lord, and our own advantage, it pleased him in his mercy to speed them on their route. They did search and discover India. They entered and navigated the seas, finding large cities, large edifices, and rivers, and great populations, among whom is carried on all the trade in spices and precious stones, which are forwarded in ships to Mecca and thence to Cairo, whence they are dispersed throughout the world. Da Gama and his men

have brought back a quantity of these, including cinnamon, cloves, ginger, nutmeg, and pepper, as well as other kinds of spices, together with the boughs and leaves of the same; also many fine gems of all sorts, such as rubies and others."

Portuguese trading stations were now established in India, in spite of the opposition of the Indian merchants. Upon one occasion Da Gama was sent to avenge some Portuguese merchants whom the East Indians had massacred. He took this opportunity to avenge his own imprisonment as well, and treated the natives with the utmost cruelty wherever he came across them, on land or sea.

Before long a thriving trade grew up between India and Portugal. Portuguese merchants could now supply Europe with spices much more easily and cheaply than the Genoese and Venetians had done. These Eastern goods, in earlier days, had to be taken over a long and difficult route before they could reach European markets. By this route the spices were first brought from the Spice Islands of the Indian Archipelago to Calicut. From there they were taken to Jidda, a seaport on the eastern shore of the Red Sea. There small vessels took them up through the Red Sea to a town on the eastern coast of Egypt. From there they were carried on the backs of camels to Cairo, a ten days' journey. At Cairo they were embarked on the river Nile, and, after a journey of two days by boat and one day on camel's back, they reached Alexandria, on the Mediterranean Sea. To this city came Venetian and Genoese galleys, on which the bales of spices were taken to the chief cities of Italy, France, Germany, England, and Portugal, and thence marketed over Europe. Now, after Vasco da Gama's voyage of discovery, the Portuguese vessels could carry the merchandise by one trip straight from India to Portugal, and from there to the rest of Europe. Portugal grew wealthy and important with this great

increase of trade. On the other hand, the commerce of Venice and Genoa, which had already suffered greatly from the interference of the Turks, was now entirely ruined.

Questions. **1.** About how far is it from Venice to Peking, China? **2.** Can one go by rail now from Venice to Peking? **3.** Do you judge that Marco Polo probably exaggerated somewhat the wonders he had seen? **4.** Is the Yangtse the greatest river in the world? **5.** How large is Portugal compared with England? **6.** How far is it from Lisbon to the Cape of Good Hope? **7.** Which seems to you the more daring explorer, Diaz or Vasco da Gama?

References. Old South Leaflets, Vol. II, No. 32 (Marco Polo's account of Japan and Java). LAWLER, Story of Columbus and Magellan, p. 1.

CHAPTER XXI

THE FIRST VOYAGE AROUND THE WORLD

Ferdinand Magellan. The Emperor Charles V. Magellan's voyage along the coast of South America. Straits of Magellan. Hardships in crossing the Pacific Ocean. The Moluccas. Return of the *Victoria*

Section 81. How Magellan sailed around South America to the Pacific Ocean

Between Asia and Australia lies a vast multitude of islands, great and small, called the Malay Archipelago. Among these is a little group known as the Moluccas. These are the famous Spice Islands, toward which every adventurous mariner in the age of discovery had been directing his eyes. After Da Gama had reached India by going around Africa, other Portuguese mariners pressed eastward, and some of them finally reached the Spice Islands, where the especially rare nutmeg and cloves grew.

Encouraged by this, another Portuguese, Ferdinand Magellan, formed the plan of sailing westward around South America in order to reach the Moluccas. The glory of his enterprise fell, however, to Spain instead of to Portugal. Magellan, offended by a failure on the part of the Portuguese monarch to reward him for certain services he had performed, turned to the Spanish ruler, Emperor Charles V. Charles, the young grandson of Ferdinand and Isabella, received Magellan cordially and lost no time in assisting him to make preparations for what proved to be the most remarkable voyage of discovery ever made, — the first voyage around the globe.

We are fortunate enough to have an account of the fleet with which Magellan was provided, since an ambassador who was sent to Spain by the king of Portugal to endeavor to persuade Magellan to return to his own country, wrote back to the king telling him about everything connected with the voyage. Of the five ships that comprised the fleet, the largest and best was of no more than one hundred and ten tons' burden and was very old and patched up. "I assure your Highness," the Portuguese ambassador wrote, "I should not care to sail in them even to the Canary Islands." For trade with the natives of the various lands that they might find, Magellan took copper, quicksilver, colored cloth and silk, silk jackets, bells, knives, and looking-glasses. He planned to sail straight to Brazil, south along the coast of South America, and then north and west to the Moluccas.

BOSTON PUBLIC LIBRARY

FERDINAND MAGELLAN

The best account of the great voyage is one written by Pigafetta, an Italian gentleman who accompanied Magellan. It begins as follows:

"Finding myself in Spain, and knowing, both by the reading of many books and by the report of many lettered and informed persons, the very great and awful things of the ocean, I deliberated to experiment and go and see with my own eyes a part of these things. Having heard that there was a small fleet of five ships ready to perform this long voyage to find the islands of Molucca

from which the spices come — of which fleet the captain general was Ferdinand Magellan, a Portuguese gentleman who had performed several voyages in the ocean sea (in which he had behaved very honorably as a good man) — I set out from Seville with him."

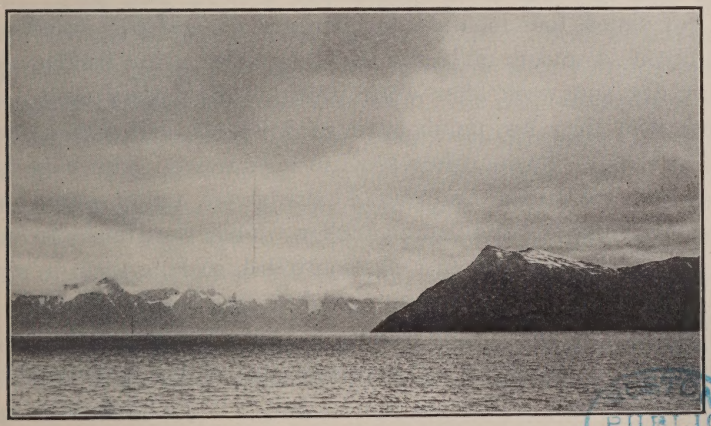
On the 20th of September, 1519, Magellan and his company went to the church in Seville and prayed to the Virgin to grant them a safe and prosperous voyage. Then they boarded their little fleet, dropped down the river, and sailed out into the wide Atlantic, making their way first to the Canary Islands and from there to the coast of South America.

The admiral's ship led the way and gave the necessary signals to the other vessels, — by day with flags and by night with burning fagots or lanterns. Magellan used the utmost care to keep the ships together. One officer, however, found fault with his leadership and tried to raise a mutiny among the others, even before they reached the coast of Brazil. Magellan had him put in irons for insubordination, but not before the seeds of future trouble had been sown.

They landed on the coast of South America in various places, and Pigafetta has many curious facts and anecdotes to tell of the natives they saw there. At one place he bought six hens from them for a playing card, the king of diamonds, — and even then the natives thought they had got the best of him; and any amount of provisions could be purchased with the bells and knives that the explorers had taken with them. On the coast of Patagonia they found men of gigantic size, but of a gentle and hospitable disposition. One of them was so terrified at the sight of himself in a mirror that he fell backwards, knocking over three or four Spaniards in his fall.

At this place, where they stayed several months, further mutiny broke out. The rebellious captains conspired to arrest Magellan.

They swore to take him back to Spain, declaring that he was leading them all to destruction. Magellan was forced to take severe and immediate measures. Surprising the ringleaders, he got them into his power and had some of them hanged, drawn, and quartered, while others he left marooned on the shores of Patagonia. In spite of these terrible examples of punishment one



PUBLIC LIBRARY

THE STRAITS OF MAGELLAN

(From a photograph by Mr. Charles W. Furlong)

ship deserted later on and went back to Spain, for the men were disgusted with the cold, the scant food, and the prospect of an endless voyage.

At last, on the twenty-first of October, 1520,—by some miracle, according to Pigafetta, — they came upon the entrance to a wide and deep strait, on both sides of which towered lofty snow-capped mountains. The sailors hesitated long before entering it, fearing lest there be no way out at the other end, but Magellan persisted in his order to proceed. Two ships were sent ahead to explore. For

two days they were absent and everybody thought them lost. When finally they returned to tell of the open sea beyond the strait the courageous Magellan wept for joy. He now felt sure that the rest of the way to the Spice Islands would be plain sailing.[1]

Section 82. How Magellan crossed the Pacific Ocean

For almost four months Magellan and his company sailed over an ocean so smooth and calm that they called it the Pacific. Day after day and week after week passed without their seeing any land other than two uninhabited coral islands, and without their being able to obtain either provisions or water. The only food they had, toward the last, was old sea biscuit, full of worms, and the only water left was foul and yellow. They were finally reduced to eating some oxhides that were on board, soaking them in water to soften them. They even ate sawdust, and rats, which were so scarce that the men were willing to pay high for them. Many sailors fell ill of scurvy and nineteen died of it. And Pigafetta, telling of all these hardships, says further, "If the Lord and Virgin had not aided us in giving us good weather to refresh ourselves, with provisions and other things, we should all have died of hunger in this very vast sea, and I think that never man will undertake again to perform such a voyage."

At last they came in sight of inhabited islands, which Magellan named Ladrones, a Spanish word meaning "thieves," because the natives, when they boarded the ships, carried off all they could lay their hands on. The Spanish, however, obtained fresh fruit and other food from them, and went on their way much cheered.

Finally they reached the Philippine Islands and, landing on one of them, took possession of the whole group in the name of

[1] The straits he discovered still bear his name.

Charles V.[1] The natives here were very hospitable to these first Europeans they had ever seen, giving them oranges, bananas, cocoanuts, and other provisions.

On another of the islands, Cebu, the people were even more gentle and friendly, and made a treaty with Magellan, who, through an interpreter, endeavored to persuade them to become Christians. This they seemed very willing to do and the king and queen of the country, as well as many others, were accordingly baptized. Magellan told them that they must burn all the wooden images which they had used as idols. They were so obedient and yielding in every respect that the captain was delighted with them, and went so far as to promise to aid the king of the island in any trouble that might arise with his neighbors.

It was not long before the king appealed for help against a chief who had rebelled against him, and though the Spaniards tried to induce Magellan to give up the idea of fighting, he was determined to help the new convert to Christianity, and even insisted upon taking the most dangerous position in the battle. It was thus that he lost his life. The enemy picked him out as their target, and he fell, covered with wounds from their arrows and spears, dying just when his courage and persistence had brought him through the most difficult and dangerous part of his journey, and when the longed-for Spice Islands were almost within reach.

Pigafetta tells of the sorrow of the Spaniards over their commander's death, for which they could hardly be consoled, and he hopes that the memory of Magellan will never be allowed to die. "Of his virtues," he says, "the principal was constancy in the most adverse circumstances. In the midst of the sea he was able

[1] They were afterwards named the Philippine Islands in honor of Charles's son, Philip II. These islands continued to belong to Spain until they were purchased by the United States at the close of the Spanish-American War in 1898.

to endure hunger better than we. Deeply versed in nautical charts, he knew better than any other the true art of navigation. Of this we have a certain proof in that he knew by his genius and his courage and daring, without any one's having given him the

MAGELLAN'S SHIP THE *VICTORIA*

example, how to attempt the circuit of the globe, which he had almost completed."

The Spaniards made every effort to regain Magellan's body but the natives would not give it up, so the bones of the great navigator were left on the little Pacific island where he met his death. Another officer was elected to take command of the fleet, and the ships sailed away to follow their course to the Moluccas. They

passed the great island of Borneo, as well as other smaller ones, and at last came in sight of the Spice Islands, where the company gave thanks to God and discharged all their artillery for joy over their arrival. They landed on one of the islands and found the king and people hospitably inclined. Treaties were concluded and the natives gave great quantities of spices to the Spanish to take back as gifts to their emperor, Charles V.

When they were ready to sail for home it was found that of the two ships that were still left from the fleet of five that had started from Spain more than two years before, only one was fit to make the voyage home. This was the *Victoria*. She set sail in December, across the Indian Ocean, for the Cape of Good Hope, — "that terrible cape," as it was called, — and having successfully rounded it, she came at last to the harbor at Seville and cast anchor there on the 8th of September, 1522, three years from the time when the fleet had set forth. The next day the Spanish sailors, barefoot and with tapers in their hands, went to visit the shrine of Santa Maria of Victory and give thanks for their safe return; and upon the captain of the ship *Victoria* especial honors were bestowed by the emperor for having accomplished the marvelous feat of sailing around the world.

BOSTON PUBLIC LIBRARY

Questions. **1.** What reasons had Charles V for taking a great interest in Magellan's plans? **2.** How far south did Magellan have to go from the eastern point of Brazil to reach the straits which were named after him? **3.** Is it farther from Seville to the easternmost point of Brazil than it is from there to the Straits of Magellan? **4.** How far is it around the earth at the equator? **5.** Where are savages found to-day like those Magellan saw in South America?

Reference. LAWLER. The Story of Columbus and Magellan, p. 94.

CHAPTER XXII

THE NEW WORLD

Hernando Cortes. His march to the City of Mexico. The civilization of the Aztecs. The City of Mexico. The death of Montezuma and the capture of the city. Amerigo Vespucci. The naming of America. De Soto's discovery of the Mississippi River. Coronado. Spanish oppression of the Indians. Spanish missions

Section 83. Hernando Cortes

The little country of Portugal was for a time the leader in exploring the globe, owing to the enthusiasm of Henry the Navigator and the successes of Diaz and Vasco da Gama. But Spain became her rival when Columbus began to make his voyages to America, and it was from a Spanish port that Magellan started on the long voyage around the world. Spain showed much energy, moreover, in taking possession of the regions which her mariners discovered. She sent out colonists and soldiers and missionaries to form settlements and to make further discoveries. Above all, she dreamed of finding great stores of gold and silver which might be sent home and so make her richer than any other European country.

Of all the Spaniards that went to the New World none met with more thrilling adventures, saw more marvelous sights, or made greater conquests than Hernando Cortes. Many of his experiences are told in the long messages which he sent back to the emperor Charles V, to keep him informed of his achievements. Much is also told in the diary of a soldier in his army, named Bernal Diaz, who wrote down an account of what he saw and did on his campaign with Cortes.

Hernando Cortes was at this time, about 1519, a gay and spirited young nobleman, handsome, graceful, and affable. He had early tired of his own country, and when he was but nineteen had left it to go out to the Spanish settlement in the West Indies in search of wealth and adventure. While he was acting as assistant to the Spanish governor in the island of Cuba, news was brought of the discovery of a great country to the west, where gold had been found, and where there were Indians, called Aztecs, who knew how to build houses of stone and mortar, to weave cloth, and to make ornaments of gold and silver. This country was Mexico, and the news of it so aroused the interest of the governor of Cuba that he at once dispatched Cortes, who was an excellent commander, with ships and soldiers to take possession of it.

This was just the sort of adventure that Cortes had been looking for. With a small army of about six hundred men, a few horses, and some cannon and ammunition, he set sail from Cuba in the year 1519 (the same year in which Magellan started upon his voyage), and in due time reached the coast of Mexico. As soon as he landed he was visited by envoys from Montezuma, the most powerful ruler among the Aztecs, who sent to inquire why these foreigners had appeared in his country. With the envoys came painters, who made pictures of the Spaniards and their doings to carry back to the king. Most surprising to the Aztecs were the horses and cannon, the like of which had never before been seen in their land.

Cortes announced to them through his interpreter, a beautiful and clever Mexican woman who had become deeply attached to him, that he had come as an ambassador from the Spanish emperor to visit their king. The Mexicans replied that no permission could be granted him to see Montezuma. Cortes said that he would not leave the country until he had had an interview with him, but

still the answer was the same, — no foreigner could be allowed to approach the great Aztec ruler of Mexico.

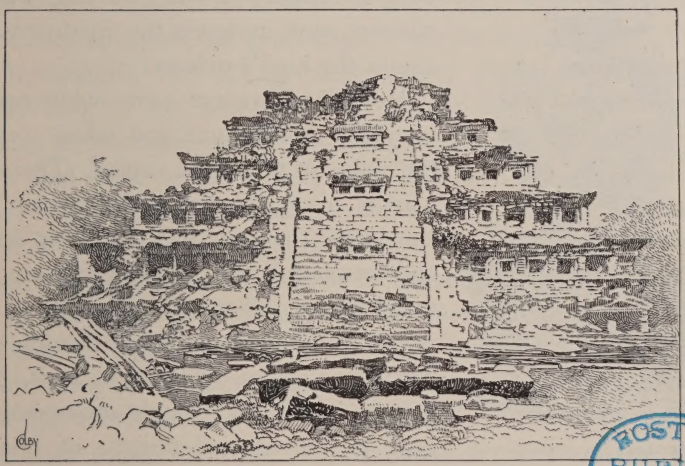
Then Cortes made a momentous decision. Small as his following was and great as was the power of Montezuma, he was resolved not to turn back until he had seen the king in his own capital and established himself in the country. He took possession of the strip of coast where he was encamped, in the name of the emperor Charles, and to make certain that there should be no retreating from his decision, he had all his ships destroyed. Then he set out for the capital.

This march to the City of Mexico led him through one of the most fertile and flourishing parts of the country. In it were towns that equaled even the finest in Spain, according to Cortes's account. In the market of one he says that he saw as many as thirty thousand people buying and selling. There were public baths, barber shops, and police, and the citizens were well-behaved and courteous. Of another town he declares that it was a more beautiful sight than any city in Spain, crowned as it was with many towers and set in the midst of a verdant plain.

There was scarcely a handbreadth of land in the country uncultivated, so great was the number of inhabitants. Some of the people were hostile to Montezuma and welcomed Cortes gladly, hoping that he might free them from their enemy. Others were so loyal to the king that, although they also met Cortes with every appearance of hospitality and gave fair promises of helping him, they made every effort to destroy the Spanish army before it reached the City of Mexico. When Cortes discovered the plans of these latter he spared none that he could reach, slaying many and burning some alive.

Section 84. Montezuma and the Conquest of the City of Mexico

Making his way thus through the country, Cortes and his army came at last within sight of the City of Mexico, built partly on an island and partly over the waters of the lake. The soldier Diaz says in his diary that when they saw all the towers and temples, made of solid masonry, yet rising from the water and reflected in



Temple Pyramid in Mexico

BOSTON PUBLIC LIBRARY

it, like enchanted castles, they looked at one another in amazement, asking if these things they saw were not a dream rather than reality. Everywhere were flowering gardens and blooming terraces, and even floating rose gardens; and in the distance, encircling the city and its surrounding villages and the wide green plains in which they were set, was range after range of misty blue mountains.

As Cortes and his army, with their prancing horses, drew nearer to the city, a magnificent procession, of which Montezuma himself, splendidly adorned with gold and jewels, was the center, came out to meet them along the wide causeway that led over the waters of the lake. The two leaders saluted one another with much ceremony, and Cortes was presented with a rich necklace by the king and gave him one in return. Then all, both Mexicans and Spaniards, returned over the causeway into the city, where quarters were assigned the Spaniards in one of the king's palaces.

A Mexican Idol

Here the invaders were nobly entertained by Montezuma and taken to see the sights of the Aztec capital. The vast market place aroused their wonder. It was larger than any they had ever seen, and displayed the greatest variety of merchandise. There were food and clothing of many kinds, wines, medicines, and perfumes, chairs, tables, and beds, fine pottery, beautifully wrought ornaments of gold and silver, and designs of bright-colored feathers woven so skillfully that they looked like paintings. There were painters' materials, and even paper. These were used for making pictures, for the Aztecs' writing was still in the stage called *hieroglyphic;* that is, they had not yet devised an alphabet with which they could write words, but expressed themselves by means of pictures.

To the Spaniards the dark blot on the life of the Aztecs was their religion. They seemed a gentle, friendly people, but their manner of worship was peculiarly horrible. In the great temple

where Montezuma worshiped, with its towers, courts, and halls, were many shrines where images of gods were placed. These idols were made of a paste composed of grain and blood from human hearts, and the sacrifices offered to them were hearts of men also. The stone floors and stairways of the temple were sprinkled with the blood of the victims, and the priests were besmeared with it.

Cortes protested against this horrible manner of worship and endeavored to show them that they ought to become Christians. "It seems to me," he said to Montezuma, "that these idols of yours are not gods, but evil things which are called devils."

Montezuma, with the greatest dignity and courtesy, replied: "My lord, if you believe it your duty to say such dishonorable things as you have said of my gods, I cannot show them to you. We hold them for very good gods, and they give us health and rain, harvests and fine weather, victories, and whatever we desire; it is our duty to adore them and sacrifice unto them. I must request of you that no more words be uttered to their dishonor."

In every interview between the two men Montezuma displayed remarkable dignity and graciousness. Even when Cortes took his final daring step and, supported by an armed guard, demanded that the monarch should surrender himself because his subjects had slain some Spaniards, the courteous demeanor of the Aztec king was unchanged. When he recovered from his amazement he replied: "I am not one of those persons who are put in prison. Even if I were to consent, my subjects would never permit it."

But such were the audacity and decision of Cortes that Montezuma was forced to yield and was taken to the Spanish quarters. His subjects were so completely in awe of him, never even raising their eyes to him, and "not even in thought daring to look at him," that they did not realize what was taking place. Before they were aware of it Montezuma was absolutely in the power of the Spaniards.

His arrest terrified his subjects beyond words. It was weeks before the idea of resistance occurred to them. When at last they became rebellious against their new masters, Montezuma himself attempted to pacify them, and in one of the struggles between the Spaniards and the Aztecs he received his death wound. The gentle monarch had made such an impression even upon his captors that when he died they were sincerely sorry; "and no wonder," wrote Diaz, "seeing that he was so good."

His death inspired the Aztecs with such fury against the Spaniards that Cortes was obliged to retreat from the city. To reënforce himself he made an alliance with a tribe hostile to the City of Mexico. Then he laid siege to the town, determined to fight out the war to the finish. In this long struggle, in which the Aztecs fought with desperate and unfailing courage, their fair temples, palaces, and courts were all brought to utter ruin and the whole place was laid waste. So terrific was the slaughter that Diaz says the lake and the houses were almost impassable for the heaps of bodies. Cortes would gladly have spared the Aztecs all this destruction, but he could not persuade them to surrender until every hope was gone. In 1521 they at last gave in to the Spaniards and succumbed to their fate.

Cortes now gave all his attention to the rebuilding of the city, and to filling it with his own men and with those who had been his allies during the war. At the same time he allowed the conquered people to hold their old positions as far as possible and treated them with great consideration. He set up chapels in order that the Christian religion might be established in the country, and before long a new town had arisen, though it was far from approaching in beauty the old Aztec city of Montezuma. The whole country was finally conquered in the name of Charles V, and remained a rich and valuable possession of Spain for three centuries.

Some years later Cortes returned to Spain, where he delighted the emperor with his accounts of Mexico, and with the strange men, curious animals, birds of brilliant plumage, metals, gems, and other things that he had brought with him. Charles showed him much favor and condescended to visit him in person when he was ill, so the conqueror returned to Mexico in high honor. But when he went back to Spain a second time the wind had changed. The emperor had transferred his favor to others, and all Cortes's glorious deeds seemed forgotten. "Everything had turned to thorns with him," said Diaz, in writing of it. When he died he was "poor, deeply in debt, and neglected utterly by those who should have held him in the highest esteem."

Section 85. The Progress of Discovery

Among the many other explorers and discoverers who set forth in these wonderful days of adventure to follow their fortunes in the western seas was one Amerigo Vespucci. According to his own account he made a voyage to the coast of South America in 1497, and if what he writes is true, he was the explorer by whom the South American coast was first discovered.[1]

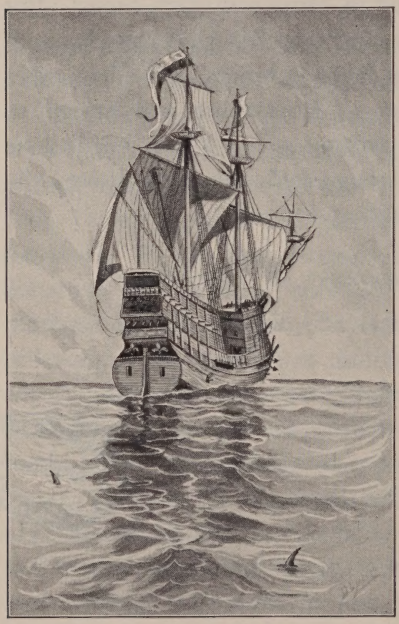
PUBLIC LIBRARY

Afterwards he had a share in conducting a second voyage. He wrote out an account of these two voyages and of two others that he claimed to have made later, and in time this narrative was printed. In the book in which it appeared the printer made the suggestion that the part of the world which Amerigo Vespucci said he had discovered should take its name from him and be called *Amerigo*, or *America;* and, following his own suggestion, he printed the word "America" in large letters on the margin of the book. This is the first appearance, so far as we know, of the

[1] Historians in general believe that it was Columbus who first touched upon the shores of South America, in 1498.

name America. The use of the expression "New World" to describe the American continent appears about this time also.

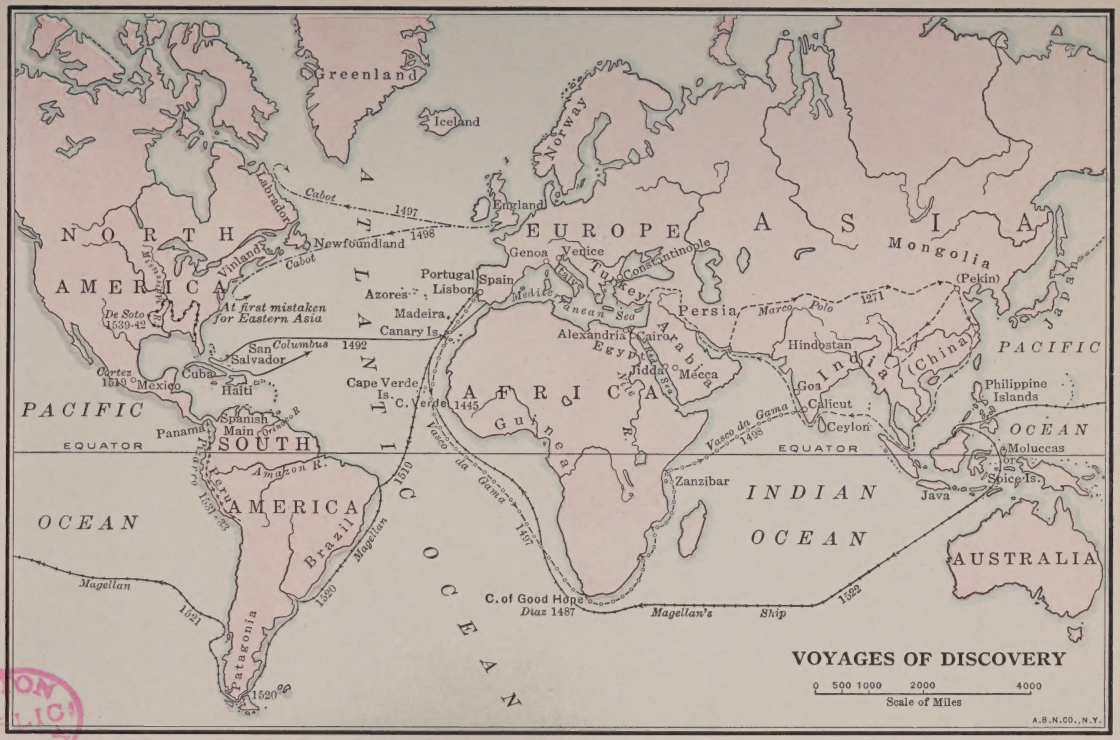
Twenty years after Cortes conquered Mexico, another explorer, Ferdinand de Soto, aroused great interest in Europe by his adventures in the New World. De Soto set forth with his company to explore and conquer Florida, —a country supposed by Europeans to be richer than any part of America yet discovered, — and to find the gold that it was believed lay in store there.



A Spanish Galleon

This Spanish expedition traversed Florida, Georgia, North and South Carolina, Alabama, Tennessee, Arkansas, Oklahoma, Texas, and Mississippi. But the great discovery made by De Soto was that of the Mississippi River, in 1542, after almost three years of toil and hardship in the wilderness; and on its banks, shortly afterwards, he died, worn out by the privations and anxieties of the long journey. His body was secretly buried at midnight in the waters of the great river, lest the Indians, who had been told that the Spaniards were immortal, should discover how they had been deceived.

The Spaniard Coronado was another dauntless and persevering explorer. While visiting the new City of Mexico that Cortes had built he heard tales of seven wonderful cities lying to the north.



BOSTON PUBLIC LIBRARY

An Indian had said that his father often visited them and brought back stores of gold, silver, and precious stones. These stories induced Coronado to get together an expedition and go in search of the treasure. But throughout the whole of his venture he was doomed to disappointment. The seven cities proved to be no

BOSTON PUBLIC LIBRARY

THE MISSION AT SANTA BARBARA, CALIFORNIA

(From a photograph by Mr. R. F. Engle)

more than seven Indian villages of mud houses. It is true that the houses were three or four stories high and that the Indian inhabitants were sufficiently civilized to weave cotton cloth and to make attractive earthenware utensils, but the villages were far from being treasure houses of riches. Nevertheless Coronado pushed on north and east to find another city he had heard of, and though

this adventure, too, resulted in disappointment, the explorer had made his way into regions never before visited by Europeans, and before he turned back, had reached what is now the southern boundary of Nebraska. After two years of toil and hardship he returned to Mexico City, "very sad and very weary, completely worn out and shamefaced" at his failure to discover the fabled treasure cities.

CORRIDOR OF SANTA BARBARA MISSION

(From a photograph by Mr. R. F. Engle)

It is interesting to read the description given of the strange animals which he and his soldiers found roving the plains of New Mexico and Arizona, — animals so unusual that their appearance terrified the Spanish horses. One Spaniard described them as having broad brows, projecting eyes with which they could see behind them as they ran, a very long beard, woolly hair, a great

hump, larger than a camel's, and short thick horns. This is a fairly good description of the American buffalo.

On one occasion the party came to a great gorge, down which it was impossible to find a path for a horse, or even for a man on foot, except in one very difficult place where there was a descent of almost six miles. The sides formed such a steep precipice that the river at the bottom looked like a brook from above. This was doubtless the Grand Cañon of the Colorado River.

Some of the Indian villages Coronado visited are still in existence, and in one of them the descendants of those Indians whom the Spaniards saw there four hundred years ago still tell the story of the visit of a white man to their ancestors in the far past.

So year after year adventurers came over from Spain and pushed their discoveries in every direction. In time "Spanish America" came to include a vast extent of country in both South and North America. And over the seas, year after year, went fleets of Spanish galleons and caravels,[1] carrying back to the mother country rich cargoes from her American possessions.

BOSTON PUBLIC LIBRARY

Spanish governors ruled these possessions and cruelly enslaved and abused the native Indians, forcing them to work in the mines or in the fields night and day, in order to secure a supply of gold and silver, sugar, and other produce, sufficient to satisfy the demands of the Spanish monarch and to enrich themselves. A Spanish priest who was sent to America wrote of the natives that "the men were sent to work in gold mines and the women to till the ground. The men perished in the mines of hunger and exhaustion, the women perished in the fields, and the blows given them with whips and cudgels and fists could hardly be told."

[1] A galleon was a huge seagoing ship, with three or four decks, used by the Spaniards both as a man-of-war and a freight vessel. A caravel was a smaller and lighter freight vessel.

In every country of which the Spanish took possession, missions were built by the friars sent over by the Catholic Church. In these buildings the friars lived as they had lived in the monasteries at home, except that in this new country they were not cut off from the world about them so much as they had been in the old. They instructed the Indians in the Christian religion, and taught them how to read and write, and how to spin and weave cloth by better methods than their own, and in the missions, at least, the natives often found kindly treatment.

Excellent examples of the missions built by the Spanish are still to be found in California, where the friars erected them in almost every fertile valley throughout the whole length of the state. Built in the fashion of the Benedictine monasteries, with their long, low buildings, cloistered walks, and red-tiled roofs set in the midst of gardens and orchards, they made a pleasant haven for the whole country. And though some of them are in ruins now, and many are deserted, there are still a few flourishing enough to show us what they all once were.

Questions. **1.** What objects had Cortes in conquering Mexico? **2.** What other people besides the Aztecs used picture writing or hieroglyphics? **3.** What lands does Spain possess in America to-day?

References. ROBINSON. Readings in European History, Vol. II, pp. 24–27 (Spain at the opening of the sixteenth century). HIGGINSON. Young Folks' Book of American Explorers, pp. 120–140 (adventures of De Soto, his discovery of the Mississippi, and his death). Old South Leaflets, Vol. II, No. 34 (Amerigo Vespucci's account of his first voyage); Vol. II, No 35 (Cortes's description of the City of Mexico); Vol. II, No. 36 (death of De Soto).

CHAPTER XXIII

HENRY VIII

Henry VIII of England. His appearance, accomplishments, and pleasures. Catherine of Aragon. Thomas Wolsey. Sir Thomas More. "Utopia." Henry's rivals, — Emperor Charles V, and Francis I of France. The meeting between Henry VIII and Francis I on the Field of the Cloth of Gold

Section 86. Henry VIII as a Young Man

We have been so occupied in the last three chapters in following the discoveries made by the Portuguese and Spaniards that little or nothing has been said of England, although the English were destined in due time to rule over a far larger portion of the newly discovered lands than any other European people. England was last spoken of in the time of Caxton, the first English printer, when the country was ruled by King Henry VII. There is no time here to say anything more about this monarch than that he died in 1509 and was succeeded by his son, Henry VIII, the best known perhaps of all the kings that England has had.

Young Henry was only eighteen years old when he came to the throne, but people who knew him were already confident that he would turn out to be a very distinguished ruler. The ambassador from Venice, in the report he wrote home of the new king, said:

"His Majesty is as handsome as nature could form him. He is handsomer by far than the king of France. He is exceedingly fair and as well-proportioned in every part as is possible. When he heard that the king of France wore a beard, he allowed his own to grow, and as it is of an auburn tint, he now has a beard that looks

like gold. He is extremely fond of tennis, at which game it is the prettiest thing in the world to see him play, his fair skin glowing through a shirt of finest texture." Another ambassador declared him to be the handsomest potentate he had ever set eyes on.

His frame was so powerful and his endurance so great that no one of his courtiers was his equal in muscular exercises. He was exceedingly fond of hunting. For one day's chase he would have as many as ten horses stationed along the way so that he might have a fresh mount as soon as the one he was riding was worn out; and so tireless was he that before the day was over he would exhaust them all. In shooting with bow and arrow, too, and in jousting in the tournament none could surpass him in prowess and skill.

He was accomplished in other ways. He could speak French, Italian, and Spanish, and could write very creditable Latin. He was very fond of music and could play upon the flute, the organ, and the harpsichord. One of the Italian ambassadors tells how much he enjoyed hearing the king sing and play and seeing him dance, since in all these exercises "he acquitted himself divinely."

King Henry took the utmost pleasure in pageants, amusements, and festivities of all kinds. His father, Henry VII, had been more than commonly frugal and during his reign had taken great pains to hoard up stores of gold. The son, with all this treasure at his command, indulged himself in planning and carrying out the most splendid shows that he and his courtiers could devise. Nothing like them had ever before been witnessed by the English people.

He loved, too, to attire himself as magnificently as possible. On one occasion, when receiving a foreign ambassador, he is described as wearing a crimson velvet cap adorned with golden tassels, a doublet of satin striped with white and crimson, and close about his neck a gold collar, from which hung a diamond the size of a walnut and below that a large fair pearl. His mantle was of purple

velvet lined with white satin, beneath which flowed a train more than four yards long. About his waist was a thick gold cord, and over his mantle was another gold collar, while "his finger was one mass of jeweled rings." No wonder that Henry VIII was counted the most magnificent monarch of Europe.

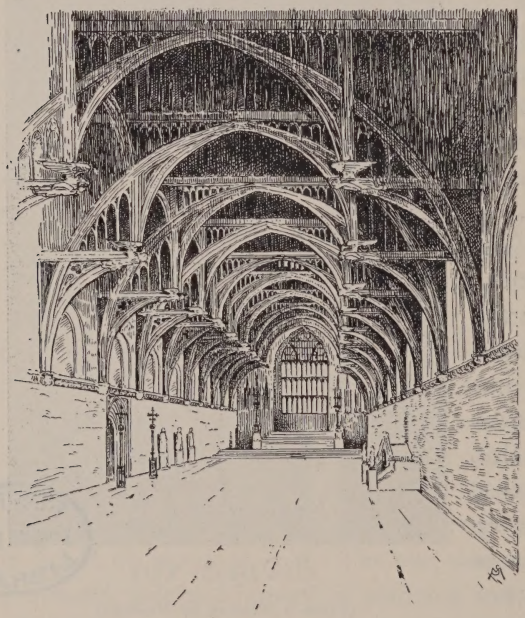
KING HENRY VIII
(From a painting by Holbein)

TON LIC LIBRARY

Nor was any European monarch of the time so adored by his subjects as was he in the early years of his reign. He was so handsome, so witty, so good-humored, of such dashing courage, so expert at all the sports that the English loved, so prodigal in providing pageants and shows for their enjoyment as well as his own, that it was small wonder that he was popular. Rarely was there any haughtiness or reserve in his manners. Even to the common throng he was so approachable that he sometimes invited them at a show to scramble for the ornaments upon his dress and those of his courtiers. "Bluff King Hal" was the name they affectionately gave him.

Great as was his love of pleasure, he was strict in the observance of religious ceremonies. Every day, even when he went hunting, he attended Mass at least three times. He delighted to honor

theologians and prelates, and once himself wrote a defense of the Catholic religion against the new Protestantism. Men of letters, too, were especially recognized and favored by him. The most celebrated of these was Sir Thomas More, who for many years was in high honor with the young king. We read how he visited More and walked familiarly with him in his garden, his arm flung around More's neck.



WESTMINSTER HALL, LONDON[1]

Upon ascending the throne Henry married a Spanish princess, Catherine of Aragon, daughter of Ferdinand and Isabella. Catherine was five years older than Henry. She had been the wife of his older brother, who had died some years before Henry became king. Although serious and reserved, she was most affectionate, and was passionately devoted to Henry, who appeared to return her affection. She is said not to have been handsome, but to have had a beautiful complexion and gentle, gracious manners. She was accomplished in music

[1] Westminster Hall is part of an ancient palace founded by Anglo-Saxon kings. Parliament used to be held in this hall and coronation festivals celebrated here.

and dancing, and notwithstanding her Spanish birth wrote and spoke better English than many of the ladies of her court; and, like all Spaniards, she was a devout Catholic.

In general, Henry VIII seemed more bent upon pleasure than upon serious matters, as might be expected of a handsome, lively young man of twenty, and although his signature is found upon thousands of letters and documents of the time, the bulk of the work of government fell upon the body of able counselors and ministers that he had selected to advise him. Chief among these, and by far the most influential and powerful, was one Thomas Wolsey.

Section 87. Thomas Wolsey

Thomas Wolsey was a man of humble origin who had risen by his energy and ability to the most powerful and responsible position in England, that of Lord Chancellor, and the Pope had made him a cardinal as well. The king repeatedly testified to his affection for him and his confidence in his loyalty. In one of his private letters to him he says:

> Mine own good Cardinal, I recommend me unto you with all my heart, and thank you for the great pain and labor that you do daily take in my business and matters; desiring you, when you have well established them, to take some pastime and comfort, to the intent you may the longer endure to serve us; for always pain cannot be endured. Surely now you have so substantially ordered our matters, both on this side the sea and beyond, that in mine opinion little or nothing can be added. The Queen, my wife, hath desired me to make her most hearty recommendation to you, as to him that she loveth well, and both she and I would fain know when you will repair to us.
>
> Written with the hand of your loving master, Henry, R.[1]

The same Venetian ambassador who has been quoted before, writes of Cardinal Wolsey: "He is about forty-six years old, very handsome and learned, extremely eloquent, of vast ability, and

[1] "R" stands for the Latin word *rex*, meaning "king."

indefatigable. He alone transacts the same business as that which occupies all the magistracies, offices, and councils of Venice, both civil and criminal; and all state affairs likewise are managed by him, let their nature be what it may.

"He is pensive and has the reputation of being extremely just. He favors the people exceedingly, and especially the poor, hearing

HOUSES OF PARLIAMENT, LONDON

their suits and seeking to dispatch them instantly. He also makes the lawyers plead gratis for all paupers. He is in very great repute, seven times more so than if he were the Pope. He is in fact the person that rules both the king and the entire kingdom."

The ambassador further reports that when first he arrived in England, Wolsey, when in conference with him, used to say, "His Majesty wills to do so and so." Subsequently, by degrees, he

began to forget himself and would sometimes say, "*We* shall do so and so," and finally it became, "*I* will do so and so."

Wolsey was very witty, had delightful manners, and was exceedingly popular. His only enemies were the other nobles, whom he completely surpassed in popularity with the common people and in influence with the king. Indeed, while his power was at its height no other man in the realm was able to make himself felt at court. A satirical poet of later times wrote of the great cardinal,

> In the Chamber of Stars,[1]
> All matters there he mars.
> Clapping his rod on the board
> No man dare speak a word;
> For he hath all the saying
> Without any re-naying.

BOSTON PUBLIC LIBRARY

In manner of living he vied with the king. His residence was a palace whose long corridors were hung with rich tapestries and pictures, and his retinue of attendants and servants numbered many hundreds. He himself dressed magnificently and gave entertainments that were not equaled in splendor by any except those at the court. The great palace at Hampton Court, near London, which he planned and built and later presented to Henry VIII as a gift, is still standing among its beautiful gardens and shaded walks on the banks of the river Thames. Erected at a time when England was growing more settled and wars within her borders were no longer frequent, it was not like the older homes of the nobility, designed for protection against enemies. The windows are large and the rooms and halls wide and spacious. It has been greatly added to and changed since Wolsey's day by the various English

[1] A room in Westminster Palace in which there met a sort of court that passed judgment on cases the king desired to have decided in his own way. It was called the Star Chamber, from the stars on the ceiling.

sovereigns who have lived in it, but it is possible still to distinguish the portion that Wolsey himself erected, covering nearly eight acres and containing a thousand rooms. On the walls are some few pieces of the rich tapestry hangings which used to adorn it, as well as portraits of the great men of the day, and pictures of events in Henry's reign, — among others, one of the Field of the Cloth of Gold, which will be spoken of later.

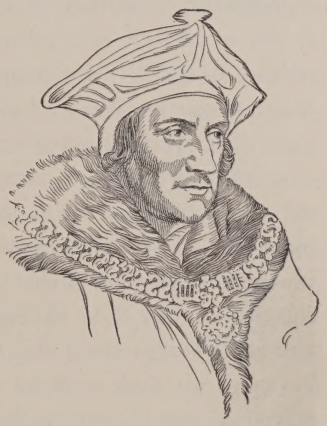
Section 88. Sir Thomas More and "Utopia"

Sir Thomas More was another great man of the times, but great in a different way. He was a scholar and a man of letters. Erasmus was a great friend of his, as were many other learned men, who admired him no less for his modesty than for his great attainments. He was a man, too, who inspired the deepest affection by reason of his sweetness of nature, his wit, his charm of manner, and his uprightness. At his house in Chelsea, on the outskirts of London, his intimate friends had glimpses into the most delightful home life. He was never happier than when he was at ease here with his wife and children, and none could have been a more devoted husband or more loving father than he. "He was as fond of their pets and games as his children themselves, and would take grave scholars and statesmen into the garden to see his girls' rabbit hutches or to watch the gambols of their favorite monkey." [1] In a letter to his children he writes, "I have given you kisses enough, but stripes hardly ever."

In an account of More's life, Roper, the husband of his favorite daughter, Margaret, tells how much Henry VIII enjoyed More's society. He writes: "His Grace [the king] would suddenly sometimes come home to More's house to be merry with him; whither

[1] From Green, Short History of the English People, p. 316.

on a time, unlooked for, he came to dinner, and after dinner, in a fair garden of his, walked with him by the space of an hour, holding his arm about his neck. As soon as His Grace was gone, I, rejoicing thereat, said to Sir Thomas More how happy he was whom the king familiarly entertained, as I had never seen him do any before except Cardinal Wolsey, with whom I saw his Grace walk once, arm in arm. 'I thank our good Lord, son,' quoth he [Sir Thomas], 'I find His Grace a very good lord indeed, and I believe he doth as singularly favor me as any subject within his realm; howbeit, son Roper, I may tell thee I have no cause to be proud thereof, for if my head would win him a castle in France, I should not fail to go.'" The king delighted so much in More's society that he would keep him for weeks at court. It was sometimes only by feigning stupidity and dullness that More could get the royal permission to leave the palace and go home to his family.



Sir Thomas More

Sir Thomas More wrote many books, but the one that made the deepest impression on the world of his own day, and that seems to us also the most remarkable, is "Utopia." Many editions of it were printed soon after it appeared, and it was translated into a number of foreign languages.

Utopia comes from the Greek and means "nowhere." In it More describes an ideal country existing nowhere but in his imagination, — a country in which the people lived happy, useful, well-ordered lives, in which all men had an equal share of goods, and in which the government endeavored to maintain peace and to

insure the happiness of all subjects alike. No gambling, no hunting, no cruel sports were permitted. Cheerfulness, regard for the welfare and happiness of others, gentleness, and good nature were the virtues that characterized the Utopians. War they detested "as a very brutal thing."

Especially did the Utopians consider the interests of the laborer; "for," said they, "what justice is there in this, that a nobleman, a goldsmith, a banker, or any other man, that either does nothing at all, or at best is employed in things that are of no use to the public, should live in great luxury and splendor, upon what is so ill-acquired; and that a humble man, a carter, a smith, or a plowman, that works harder than even the beasts themselves and is employed in labors so necessary that no commonwealth could hold out a year without them, can only earn so poor a livelihood and must needs lead so miserable a life that the condition of the beasts is much better than theirs? For as the beasts do not work so constantly, so they feed almost as well, and with more pleasure, and have no anxiety about the future, whilst these men are depressed by a barren and fruitless employment and tormented with the apprehension of want in their old age."

Every one in Utopia, high and low, worked at some useful trade or business, but no one worked more than six hours a day. For the Utopians had discovered that a great many things people make are neither useful nor beautiful, and they found that if *every one* worked six hours a day, they could easily produce all the things that were really needed, and have a great deal of time besides for pleasure and study.

So great an impression did "Utopia" make that even to-day men who hope and plan for a new and better world — one that seems almost too beautiful and ideal to be practicable — are termed Utopians.

Section 89. Charles V and Francis I

Henry VIII exercised supreme power in England, and was indeed so absolute a monarch that Parliament was almost stripped of the power that it had come to possess. But on the Continent he had two powerful rivals, — two young rulers whose fame was as great as his, and whose interests more than once clashed with his own. These were Francis I of France and the great emperor Charles V.

Charles V, whom we saw in the last chapter assisting and encouraging Magellan and Cortes in their expeditions, was a grandson of Ferdinand and Isabella, and a nephew of Henry's wife, Queen Catherine. His grandfather on the other side was Emperor Maximilian of Austria. From both sides of his house, therefore, he inherited great possessions, and these, with what he later acquired by his own conquests, made him ruler over a magnificent empire, including Spain, Germany, Austria, and all of Spanish America.

Charles V has been described as one who never enjoyed real childhood or youth. Even when a boy he was more interested in matters of state than of pleasure, and would rise from his bed at midnight to write government dispatches. The only influence that ever seemed to move him was the ambition to preserve and increase his power. "He is as cold and immovable as a statue," his grandfather, Maximilian, said of him.

Two men could scarcely have been more unlike than were Charles V and Francis I, king of France, the third member of the famous trio of European monarchs at this time. Francis is described as tall and broad-shouldered, with a handsome face, and manners so fascinating that he won popularity wherever he went. "The Gentleman of France" he was sometimes called. He was full of enthusiasm and romantic sentiment, and was greatly given to talking,

EMPEROR CHARLES V
(From a painting by Titian)

often indiscreetly. The English ambassador to the French court wrote home to King Henry: "The French king is young, mighty, insatiable, always reading or talking of such enterprises as whet and

inflame himself and his hearers. He keepeth no silence." He was always ready for war, but having little real ability as a commander, in spite of his courage, he sometimes met with disastrous reverses, and at one time even fell into the hands of Charles V as prisoner of war.

Of all the knights in the train of Francis I, the one upon whose valor and loyalty he most relied was the splendid Chevalier Bayard, the knight "without fear and without reproach," whose renown for deeds of heroism and chivalry outshone all other nobles' of the age. It was said that nothing but praise could be spoken of him; he was so simple, modest, loyal, chivalrous, pious, just, magnanimous, and valiant that he seemed the embodiment of all the virtues.

It was in negotiations with Henry VIII's two royal rivals, Francis and Charles, that Cardinal Wolsey showed his surpassing powers of diplomacy. The cardinal's one aim was to keep them from forming an alliance against England and at the same time to maintain friendly relations with them; and during his twenty years in office he was not unsuccessful in accomplishing both these objects. He managed to keep Francis from becoming a dangerous enemy, and also kept on good terms, for the most part, with Charles, in spite of all the promises that the latter made and broke with England.

Sometimes he avoided war with Charles by loaning him large sums of money; sometimes peaceful relations were insured by arranging a marriage between one or the other of the monarchs and Henry's oldest daughter, Mary, although Mary was no more than a child at the time. Marriages between reigning families have always been a favorite method of making alliances, and as a consequence the women of European royal families have been of the greatest importance in the political relations between different countries. It was in the hope of strengthening the friendship with France that Wolsey arranged the famous meeting between Henry and Francis on the Field of the Cloth of Gold.

Section 90. The Field of the Cloth of Gold

Francis was almost as fond of display as Henry, and in their meeting on the Field of the Cloth of Gold both monarchs outdid themselves. For months beforehand the arrangements for the tournaments, contests, pageants, and costumes for the affair had been occupying the attention of both courts. Finally, in the early part of June of the year 1520, Henry VIII and Queen Catherine set sail for France with a retinue of more than five thousand knights, attendants, and servants. Upon landing they made their way to the plain set apart for the meeting and established themselves in the quarters prepared for them by the king of France, — and very magnificent were these quarters, according to all the accounts that we have.

In the midst of a level stretch of green fields a fairy palace had been erected, lighted by countless windows which glittered from afar with the gold that overlaid their mullions. The avenue leading to it was guarded by a tower and a gate, and lined on both sides with figures in gold and silver armor. Within were hangings and coverings of many-colored silks and everywhere there were decorations of gilt and cloth of gold. "Every quarter of it, even the least, was a habitation fit for a prince," wrote some one who saw it. Near by was a magnificently decorated chapel, and on the green lawn outside the palace stood a gilt fountain from which flowed both wine and water.

Three days after Henry's arrival the two monarchs met formally in a little valley, each leaving his retinue at a distance and riding on alone to greet and embrace the other. Francis's attire was enriched by a mantle of gold cloth incrusted with diamonds, rubies, emeralds, and pearls, and a gorgeous bonnet decked with plumes and jewels. But rich as was his dress, he could not compete with

the English king in splendor of appearance. Henry, appareled in silver damask and cloth of gold, mounted upon a steed whose very harness was overlaid with scales of gold, shone resplendent above all others. His ruddy countenance and golden beard, his kingly bearing, his tall finely formed figure, and the magnificence of his costume drew all eyes to him.

For more than a fortnight after the meeting, the two kings and queens, with their courts, gave themselves up to joyance of all sorts, — banquets and dances, games and tournaments, intermingled with solemn services in the chapel. Then they separated and Henry returned once more with his retinue to England. Neither side, however, had acquired any lasting cordiality toward the other as a result of the meeting, and it was not long before Henry formed an alliance against Francis with Charles V, who had refused to join in the friendly demonstration of the Field of the Cloth of Gold, although at the time of its occurrence he was in Flanders, very near the French border.

BOSTON PUBLIC LIBRARY

Questions. **1.** In what connection has Venice been mentioned earlier in this book? **2.** What is an ambassador? **3.** In More's "Utopia" every one did his share, so no one had to work more than six hours a day. Do you think that many people are idle now that ought to work, and that many things are made that are not very useful? **4.** In what ways might it be well for us to imitate the Utopians? **5.** Who was Erasmus?

References. CHEYNEY. Readings in English History, pp. 330–332 (Henry VIII); pp. 316–317 (the English in the time of Henry VIII); pp. 317–326 (extracts from More's "Utopia"). COLBY. Selections from the Sources of English History, pp. 137–140 (Henry VIII and Wolsey). KENDALL. Source Book of English History, pp. 129–130 (Henry VIII and Wolsey); pp. 132–136 (Sir Thomas More). ROBINSON. Readings in European History, Vol. II, pp. 137–138 (Henry VIII, Queen Catherine, and Wolsey); p. 136 (letter of Sir Thomas More); pp. 15–23 (Francis I and the Chevalier Bayard). Old South Leaflets, Vol. V, p. 465 (passages from "Utopia"). MORE. Utopia. MANNING. The Household of Sir Thomas More. BATES and COMAN, English History Told by English Poets, p. 236 (King Henry the Eighth).

CHAPTER XXIV

HENRY VIII AND THE POPE

Henry's divorce from Queen Catherine. Fall of Wolsey. Henry acknowledged the "Supreme Head of the Church of England." Execution of More. King Henry and Cromwell suppress the monasteries. Martin Luther. Henry's attitude toward Protestantism. The end of Henry VIII's reign

Section 91. Henry defies the Pope

More than fifteen years of Henry VIII's reign went by in the same easy fashion described in the last chapter. Cardinal Wolsey, entirely devoted to the king's interests, stood at the helm of the ship of state and guarded England from dangers without and within, striving with all his marvelous diplomatic skill to keep Henry from getting into difficulties with his rivals, Francis I and Charles V. Henry gladly let the cardinal assume the task of running the government, while he gave himself up more and more to hunting and jousting, to dancing and flirting and to all the pleasures of the court. At the same time he was beginning to display more openly a cruel heartlessness toward every one who ventured to oppose in the least degree his selfish desires, and we find the latter half of his reign marked by many shocking acts of injustice. Most of these were connected with a long conflict that he carried on with the Pope.

This conflict arose from the king's desire to divorce his wife, Catherine of Aragon, of whom he had grown weary. He declared that he had done wrong in marrying his brother's widow, since it was contrary to the rules of the Church, and that the marriage had

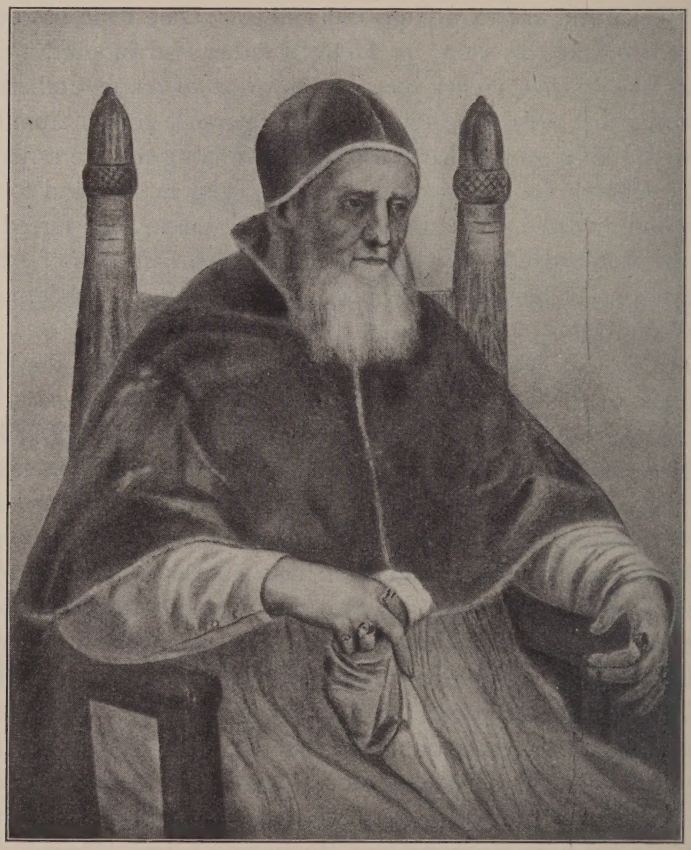
been illegal and was accordingly null and void. The Pope, however, refused to take this view, for Henry's father had induced a previous pope to give Henry special permission to marry Catherine.

Seeing that there was little hope of a favorable answer from the Pope, the king grew defiant, and without waiting for the sanction of the Church, he commanded his own courts in England to declare him divorced. The unhappy Queen Catherine was forced by this act of injustice to lay aside her title and retire in favor of Anne Boleyn, one of her maids of honor, whom Henry had chosen for his second wife.

On Cardinal Wolsey, who had endeavored to dissuade the king from taking this step, and who had not been so active in securing the divorce as he desired, Henry's displeasure fell heavily. The cardinal's long years of devotion counted for nothing with the heartless and selfish king. Wolsey wrote a pathetic letter to him, beseeching forgiveness and saying that there was nothing in this world he desired and coveted so much as the gracious favor and pardon of his sovereign. But his day was over. Henry had now come under other influences, and there was nothing left for the great cardinal but to obey the king's command to hand over his estates and possessions and retire.

BOSTON PUBLIC LIBRARY

Not long after this, wasted by sickness and heartbroken by the king's desertion and his own ruin, Wolsey died. His last words were, "If I had served God as diligently as I have served the king, he would not have given me over in my gray hairs. Howbeit this is the just reward that I must receive for my worldly diligence and pains that I have had to do him service. Commend me to his Majesty, beseeching him to call to his remembrance all that has passed between him and me to the present day; then shall his conscience declare whether I have offended him or no. He is a prince of royal spirit and hath a princely heart."



POPE JULIUS II

(From a painting by Raphael)

Henry, having defied the Pope in the matter of his divorce, did not stop with that but proceeded to break with the Church of Rome completely. In this step he was advised and assisted by his new minister, Thomas Cromwell.

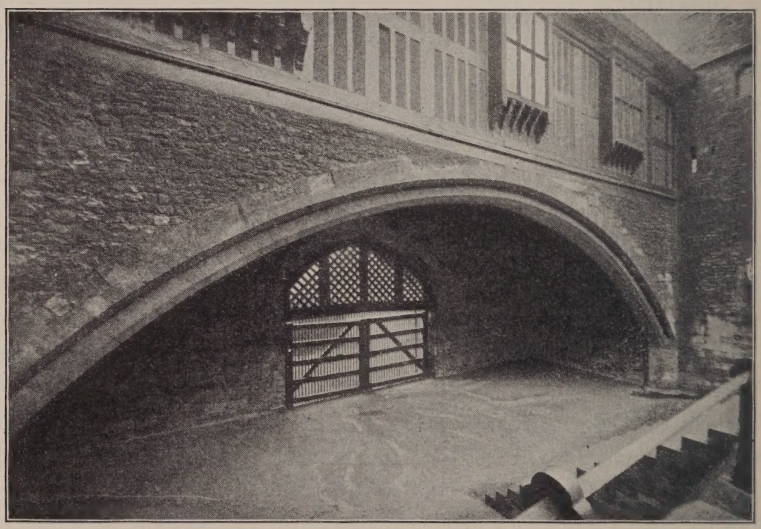
The king of England had always been regarded as the head of the English nation; but the Pope, as the head of the Church, was looked upon as a still higher authority in many respects. But after Henry's defiance of the Pope, Cromwell assisted him to make himself head of the English Church as well as of the English nation. In 1534 Parliament was induced to issue a decree called the Act of Supremacy. This declared that the king ought to be the only supreme head on earth of the Church of England, and that he had full power to perform and amend all abuses and heresies that might arise. No Church official, archbishop, or bishop might be appointed without his approval, and he was now to be accounted the official head of all monasteries and nunneries. Not even a sermon could be preached without his authority. Any one who breathed opposition to his will was called a traitor, and everywhere Cromwell's spies were on the lookout to discover such treachery and to consign to a traitor's death those who were guilty of it.

One of those who fell a victim to Cromwell's policy was the noble, just, clear-sighted Sir Thomas More. More agreed with not a few scholars and great clergymen of the time that there were many abuses in the Church which should be reformed and that the great power of the Pope was sometimes misused, but he could not sympathize with Henry's methods of weakening that power. Moreover, he believed that the king's first marriage had been perfectly legal, and he would not dishonor himself by taking the oath that Henry required of him, namely, that the marriage with Queen Catherine had been "against Scripture and invalid from the beginning." Henry regarded this refusal as treason and More was condemned to be beheaded.

BOSTON PUBLIC LIBRARY

In the account of More's life we read how his daughter Margaret stood waiting to look upon him for the last time and receive his blessing as he was being led by his guards to the Tower of

London to await his execution. She pressed forward through the crowd when she caught sight of him, and, thrusting aside the armed soldiers, she ran hastily up to him, caught him about the neck, forgetful of all else, and most lovingly kissed him again and again. Later, from his prison in the Tower, her father sent her a letter written with a bit of charcoal, saying, "I never liked your manners



TRAITORS' GATE, TOWER OF LONDON, THROUGH WHICH STATE PRISONERS WERE ADMITTED TO PRISON

better than when you kissed me last, for I like when daughterly love and dear charity hath no leisure to look to worldly courtesy."

England never lost so cruelly and needlessly a nobler and a wiser man than Sir Thomas More. Even Charles V, cold-hearted as he was, is said to have declared, when he heard of the deed, that if he had been master of such a servant he would rather have lost the best city of his dominions than so worthy a counselor.

Section 92. Henry suppresses the Monasteries

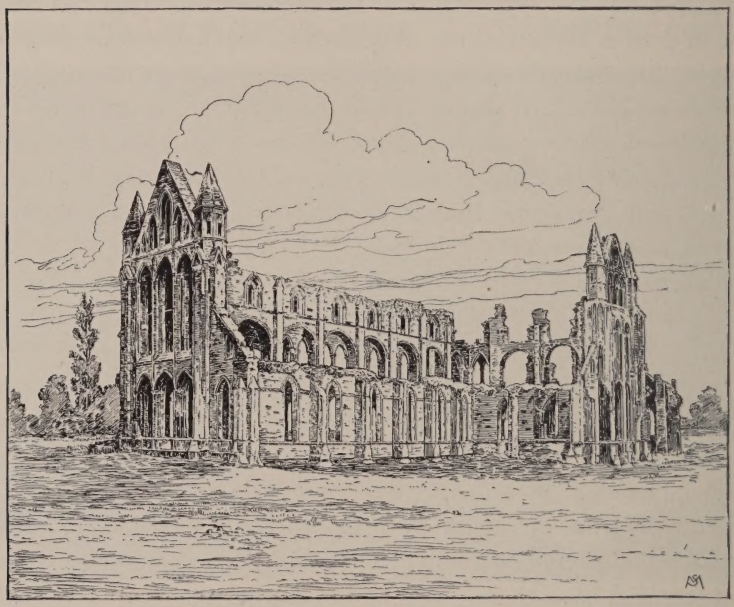
Another of Henry's acts in defiance of the Church of Rome, and in the exercise of his new authority as head of the Church in England, was the suppression of the monasteries. This had been begun even in Wolsey's time. The cardinal had found many smaller monasteries throughout the country that were scarcely able to maintain themselves any longer. Their households had dwindled in many cases to three or four monks, and the schools had often been given up entirely. He thought it better to close these and take the income that came from their lands to establish a few good schools elsewhere.

Henry's motive, however, for closing monasteries was a different one from Wolsey's. The chief reason was that he was much in need of funds to meet his extravagances, and the monasteries were in many cases very wealthy. Their extensive lands, covering one fifth of all England, and their treasure of plate and jewels collected through hundreds of years, were enough to tempt any selfish monarch.

BOSTON PUBLIC LIBRARY

In order that he might have an excuse for suppressing the monasteries, Henry appointed a commission to investigate them and see what basis there might be for charges that had been made against the life led by the monks. Many of the reports made by the commissioners are to be found in the English archives. Of the hundreds of monasteries in England at this time, they declared that only a third were free from the accusations brought against them. All the rest were reported to be deserving of suppression. Of course the commissioners understood the king's wishes and they did their investigating so hurriedly, and were so ready to accept scandalous stories as true, that we find it hard to believe all that they report.

Before many years Henry and his minister, Cromwell, had suppressed every monastery in England. All the gold plate, the jeweled altar service, the rich hangings and altar cloths, had been carried away to fill the king's treasure chests. The lovely stained



The Ruins of Whitby Abbey

glass, the stone carvings, even the lead from the roofs, were removed to be sold; the bells were melted and made into cannon, and the shrines of the saints stripped of the gold and silver that overlaid them. By Henry's orders the remains of the venerated St. Thomas of Canterbury were burned, the ashes scattered to the winds, and the shrine demolished. Nothing was left to mark the spot but the holes worn in the pavement by centuries of devout

kneeling. Everywhere relics were broken, or destroyed, or held up to ridicule, images of the Virgin were hacked to pieces, and the monks and nuns driven forth from their homes.

Many of those who were thus driven out took refuge with their families or friends, others found positions under the government or in the Church, and most of them received a pension from the king in compensation for their losses. Nevertheless, the breaking-up of the monasteries must have caused great distress to many of the men and women who were thus rudely expelled from the cloistered homes in which they had lived so long. The people, too, especially in the country districts, were sorely troubled by the destruction of the monasteries. They missed the hospitality of the monks, and they no longer knew where to turn for help in trouble, or for alms when they were in want.

Section 93. Henry VIII and Protestantism

The hostility of Henry VIII to some of the customs and privileges of the Catholic Church, which he showed by breaking off all connection with the Pope, by assuming the headship of the Church in England, and by the dissolution of the monasteries, was a feeling shared by many people of his time. In Germany a religious revolt had been spreading rapidly. This revolt was led by a German monk named Martin Luther. Great numbers of German people followed him and left the Roman Catholic Church, to which, as we know, every one in western Europe at that time belonged. This revolt against the Pope spread into Switzerland, Holland, and France, and those who joined it were called Protestants.

Henry VIII, however, was not at all inclined to accept the new belief, and was very far from feeling any enthusiasm for Luther, whose teachings he considered wicked. It is true that he declared his own authority to be higher than the Pope's in England, and

that he suppressed the monasteries and confiscated their property and lands. He also encouraged the translation of the Bible into English and the reading of some of the Church services in English, so that those who did not know Latin could understand them. Nevertheless he was still a Catholic in the main, for he made a strong effort to retain the beliefs and observances of the Catholic Church, and ordered all who refused to believe in the Mass to be burned alive. Many who professed Protestantism were imprisoned or burned by his orders.

In 1547 Henry VIII died, after a reign of thirty-eight years. There must have been very few of his subjects to feel sorrow over his death, for although his absolute power had made his people regard him with awe, nevertheless his tyranny, cruelty, and heartlessness caused him to be heartily disliked and even dreaded by many of them.

Before passing on to consider the reigns of Henry VIII's children, a word must be said of his wives. He was early married, as we know, to Catherine of Aragon, by whom he had one daughter, Mary. After divorcing Catherine he married Anne Boleyn, but not long after the birth of their daughter, Elizabeth, he had Anne beheaded on a charge of unfaithfulness. Following these two wives, he married in turn four others, only one of whom, Jane Seymour, had any children. She was the mother of a son, who succeeded Henry VIII as Edward VI. Of these four later queens, Jane Seymour lived only a year after her marriage, one of the others was divorced, and another beheaded, but the last had the good fortune to survive the king.

Questions. **1.** What acts of Henry VIII disgraced his reign? **2.** Can the present king of England have men and women beheaded if he dislikes them? **3.** In what respects did Henry VIII alter the English Church? **4.** What other English kings told of in this book had struggles with the Pope? **5.** For how many centuries was the Pope the head of the Church in England?

References. CHEYNEY. Readings in English History, p. 336 (letter of Henry VIII to Anne Boleyn); pp. 337–339 (trial of Queen Catherine); pp. 343–344 (the Act of Supremacy, 1534); pp. 344–347 (dissolution of the monasteries); pp. 347–351 (More's last days). COLBY. Selections from the Sources of English History, pp. 147–150 (suppression of an abbey). KENDALL. Source Book of English History, pp. 140–144 (execution of Sir Thomas More); p. 144 (Henry VIII and the English Bible). ROBINSON. Readings in European History, Vol. II, pp. 138–140 (Queen Catherine's divorce); p. 140 (a letter from Wolsey to Henry VIII); p. 141 (the Act of Supremacy, 1534); p. 143 (execution of Sir Thomas More); pp. 144–146 (destruction of the monasteries). BATES and COMAN. English History Told by English Poets, p. 237 (King Henry the Eighth).

CHAPTER XXV

EDWARD AND MARY

Edward VI. Further confiscation of Church property. Protestant forms of worship introduced. Lady Jane Grey. Queen Mary. Her efforts to restore the Catholic religion. Protestant martyrs. Mary's failure to attain her object

Section 94. Edward VI

Henry VIII had three children, as has been said, — Mary, Elizabeth, and Edward. Before he died he arranged that his little son, Edward, should follow him on the throne. If Edward should die without heirs, Mary was to succeed him, and after her Elizabeth.

Edward was only a child of ten at the time of his father's death, and not more than sixteen when his own life came to an end. Throughout these six years the government was in the hands of regents, yet the young king was not without some influence on affairs and displayed much thoughtfulness and ability for one so young. It was largely due to his influence and love of learning that a number of boys' schools were founded during his reign.

One of the Venetian ambassadors to the English court has left a description of him. It may be a matter for wonder that we have so many full accounts of English monarchs and English affairs from Venetian ambassadors. The reason lies in the fact that the government of Venice gave particular instructions to its envoys to send home complete and detailed reports of every important person they heard of, and of everything that went on in the countries to which they were sent. This, then, is the Venetian's description of Edward VI:

"All the graces were joined in him. He spoke many tongues when he was yet a child. Besides English, his native tongue, he knew both Latin and French, nor was he ignorant of the Greek, Italian, and Spanish, and perhaps some others. Nor was he ignorant of logic, of natural philosophy, or of music. The sweetness of his temper was such as became a mortal; his gravity, becoming the majesty of a king; and his disposition, suited to his high degree. In sum, that child was so bred, had such abilities, was of such expectations, that he looked like a miracle of a man."

EDWARD VI
(From the painting by Holbein)

A letter has been preserved which the young king wrote to one of his favorites, a young man who had formerly been his "whipping boy"; for youths of royal blood often had boys whose duty it was to take whippings for the misdemeanors that the princes themselves committed. In this letter Edward gives his young friend sage advice as to his behavior in the foreign country in which he was traveling. He urges him not to be "superfluous in his attire," to seek the company of gentlemen rather than ladies, and to observe well the conduct of armies in war and the manner of fortifications.

In religion Edward was on the side of reform. He was so much opposed to the old Catholic faith that he forbade Masses to be said at court. One entry in his diary reads: "Jan. 30. The emperor's ambassador moved me several times that my sister Mary might have Mass, which, in no little reasoning with him, was denied him." The Lady Mary, as the princess Mary was called, was a stanch Catholic, while her younger sister, the Lady Elizabeth, had adopted the new Protestant form of religion.

In the reign of Henry VIII the monasteries had been robbed of their treasure and their doors closed forever. Now, after Edward came to the throne, the Protestants began to despoil even churches and cathedrals of their riches. Images and pictures were carried away, shrines were robbed of their gold and jeweled decorations, and money that had been left to churches for saying Masses for the souls of the dead was taken over by the king's government.

Besides enriching themselves with the spoils of Church property, the reformers endeavored to destroy all traces of Roman Catholic observances. The inside walls of the churches were whitewashed and texts from the Bible painted on them instead of the bright pictures of the saints and the apostles. The beautiful stained-glass windows were broken to bits. Some churches were even destroyed entirely. The old Latin books of service were taken away and new prayer books in English put in their place. The Mass was replaced by a Protestant form of service, and, most painful of all to the Catholics, the altars at which Mass had been said from time immemorial were destroyed. Even the revered images of the Virgin were held up to ridicule. The clergy were no longer forbidden to marry. The people were commanded to let some of their most sacred Church holy days pass unobserved. Prominent Catholic bishops were imprisoned, while others went over to the side of the reformers. The great Archbishop Cranmer, who in

Henry VIII's reign had always followed the lead of the king, became a thoroughgoing Protestant. A new form of faith was drawn up called the "Forty-two Articles," and every one was obliged to swear to his belief in them. Later, in the reign of Queen Elizabeth, these were reduced to the "Thirty-nine Articles," which still form the creed of the Church of England.

Edward, who was slowly dying, had been persuaded by the Duke of Northumberland, his "protector," or regent, to make a

THE RUINS OF MELROSE ABBEY

will naming his successor without regard to the wishes his father had expressed and Parliament had sanctioned. The successor suggested by the duke was his own daughter-in-law, Lady Jane Grey, a young girl of sixteen, a grandniece of Henry VIII. Edward in naming her thus passed over the rights of his own sister Mary, the natural successor to the throne. He had little sympathy with her because of her religious beliefs, while the Lady Jane was a particular favorite with him, since she had the same tastes and the same religion as himself.

Section 95. Lady Jane Grey

It was, however, far from Lady Jane Grey's wishes to become queen of England, although she was one who seemed born to a great fortune, — "a beautiful and graceful person, of great parts and greater virtues." She much preferred a quiet life of books and study, and, like her cousin, the king, she had early given herself up to the delights of learning. Roger Ascham, a noted teacher of the time, tells this story of her:

"Before I went into Germany I came to take my leave of that noble lady, Jane Grey, to whom I was exceeding much beholden. Her parents, the duke and duchess, with all the household and gentlemen, were hunting in the park. I found her in her chamber reading Plato in Greek, and that with as much delight as some gentlewomen would read a merry tale in Boccaccio. I asked her why she would lose such pastime in the park. Smiling, she answered me: 'I know all their sport in the park is but a shadow to that I find in Plato. Alas! good folk, they never felt what true pleasure meant.'"

Lady Jane Grey was not to escape the fatal crown, however. Scarcely had the young king died when her father-in-law, the powerful Duke of Northumberland, proclaimed her queen of England and prepared to support her claim by force against the Lady Mary's adherents. The latter, however, proved too strong for him. Many people remained faithful to the Catholic religion and preferred Mary on that account; many others, although Protestants, nevertheless supported Mary's claims because they believed her, as Henry VIII's eldest child, to be the rightful successor to the throne. So Lady Jane Grey was a queen for just nine days; then her party was defeated, and Mary was proclaimed queen of England, in 1553.

Great was the rejoicing at London over the event, says an old writer of those days. "For my tyme," he writes, "I never sawe the lyke, and by the reports of others the lyke was never seene. The number of cappes that were throwne up at the proclamation was not to be told. The Earle of Pembroke threwe away his cap full of angelets.[1] I saw myselfe money was throwne out at windowes for joy. The bonfires were without number and what with showting and crying of the people, and ringing of the belles, there could no one hear almost what another sayd, besides banketing and synging in the streete for joy."

BOSTON PUBLIC LIBRARY

Section 96. Queen Mary's Marriage with Philip II of Spain

We have a description of Queen Mary after she came to the throne by one of the ever-faithful Venetian ambassadors. "She is a princess of great worth," he wrote. "She is of short stature, well made, slender and delicate, and moderately pretty; her eyes are so lively that she inspires reverence and respect, and even fear, wherever she turns them; nevertheless she is very short-sighted. Her voice is deep, almost like that of a man. She understands five languages, — English, Latin, French, Spanish, and Italian, in which last, however, she does not venture to converse. She is also much skilled in ladies' work, such as producing all sorts of embroidery with the needle. . . . And she is, moreover, devout and stanch in the defense of her religion."

One of Mary's first acts upon ascending the throne was to restore as far as possible the beliefs and usages of the Catholic Church. Mass was again celebrated, married priests were driven out of their parishes, endeavors were made to set aside the new prayer book,

[1] A small gold coin formerly used in England.

images were again placed in the churches, and prominent Protestant Church officials were imprisoned. She failed, however, in her attempt to restore to the monks their former lands and estates, and it was only toward the end of her reign that she succeeded in inducing the members of the Houses of Parliament to acknowledge once more, on their knees, the supremacy of the Pope in England. But so sweeping were the changes she made and so severely were they carried out, even in the first part of her reign, that, in spite of the rejoicing at her accession, even Catholics began to look with disfavor upon her.

QUEEN MARY TUDOR
(From a painting by Moro)

Another matter that occasioned great perturbation to Mary's subjects was her marriage. Emperor Charles V of Spain proposed an alliance between Queen Mary and his son, Philip II. This proposal met with Mary's most earnest desires. In a union with a Catholic ruler she saw the possibility of a complete restoration of the old Catholic religion in England. But this was just what the Protestants of her realm could not tolerate. It was well known how fiercely and unsparingly the Spaniards were stamping out Protestantism in their own possessions. The prospect of having a Spanish

king in England, prepared to follow the same system of extermination, was not to be endured. An old chronicler relates that when the ambassadors who had come from Spain to arrange the marriage were passing along the streets of London, all the people "nothing rejoicing, held downe their heedes sorrowfully," and the boys pelted the retinue with snowballs. In many places the country rose in revolt. One uprising was not suppressed until those who took part in it had reached the very gates of London.

This revolt of her subjects, combined with her own religious ardor, led the queen into a series of harsh acts. The ringleaders of the rebellion were put to death without mercy, and even Lady Jane Grey, as a possible rival to the throne, was condemned to be beheaded. None of those who had preceded her to their death, soldiers and men of age and experience as they were, bore themselves with more fortitude and calmness than did this innocent girl. She came forth to the scaffold in her black gown, "her countenance nothing abashed, nor her eyes moistened with tears," though the two gentlewomen who were with her "wonderfully wept." In her hand she carried a book wherein she prayed all the way to the scaffold. From there she addressed the people, protesting her innocence of any wrong toward the queen, confessing her general unworthiness, and beseeching their prayers in her behalf. Then knotting a handkerchief about her eyes she laid her gentle head upon the block, and bidding the hangman dispatch her quickly, she commended her spirit to the Lord, and "so she ended."

Section 97. Mary and the Reformation

In spite of the opposition to it, Mary's marriage with Philip was arranged, and thereafter she devoted her whole time and zeal to what seemed to her a sacred duty, — the crushing-out of the Protestant heresy that had grown and spread throughout the kingdom

in her brother Edward's time. No way seemed easier or more thorough than to arrest and execute the men who were doing most to forward it. Whenever, therefore, a rumor came to her or her ministers of the preaching of Protestant principles, the preacher was imprisoned and examined as to his beliefs, and if he refused to recant and declare himself a faithful believer in the Catholic Church, he was burned at the stake. During the five years of Mary's reign more than two hundred Englishmen met death in this way.

Among the most eminent churchmen to suffer martyrdom were Ridley and Latimer, two men who had been foremost in advocating the cause of the Protestants. Ridley was a scholar, noted for the benevolence and nobility of his nature and for his steadfast courage. His life had been given to good works and to constant preaching of the new faith. Latimer was a man who had risen by his ability to a high position in the Church. After his conversion to Protestantism he never swerved from it, spending his days in "teaching, preaching, exhorting, writing, correcting, and reforming."

These two men were burned at the stake in Oxford, not far from St. John's College, where the monument raised to them, called the Martyrs' Memorial, now stands. "Be of good comfort, Master Ridley, and play the man," were Latimer's words to his friend as the flames leaped up about them. "We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out!"

Archbishop Cranmer, too, was a martyr to the Protestant cause. He had not the intrepid courage of Ridley and Latimer, and in the face of approaching death he six times recanted, until finally he declared himself in writing a Roman Catholic. But in the end his real convictions overcame his shrinking fear of the flames, and,

announcing himself a Protestant, he died as bravely as any, thrusting his right hand into the blaze so that the part of him which had signed his disgrace might be the first to suffer death. Many more examples of the noblest constancy at the stake for the sake of religious belief might be given, for Queen Mary's methods of exterminating heretics seemed to result only in strengthening and increasing the heresy itself.

Other disappointments besides her failure to stamp out Protestantism embittered Mary's life. Philip II, to whom she was passionately attached, had not succeeded in establishing himself as a ruler in England, and he openly neglected her, spending most of his time on the Continent. Moreover, she had no children and therefore no hope of passing on to an heir the work of reëstablishing Catholicism among the English. And finally, in an unsuccessful war with France, she lost the town of Calais, which had been in the possession of England for more than two hundred years. So precious was this town to her that she called it the "chiefest jewel" of her realm, and she is said to have declared that after her death two words, *Calais* and *Philip*, might be found imprinted upon her heart.

To add to her grief, her people had now come to hate her for her persecution of "heretics," — a persecution, however, that was, after all, due to her religious convictions and not to any innate cruelty. Although it seems a very terrible thing to us now to think of burning men or women alive because they held different religious beliefs from those of the queen, it must be remembered that a heretic was viewed as a traitor against the Church, and therefore as even more wicked and dangerous than a traitor against the government. It had long been the law of all European states that one whom a Church court declared guilty of heresy should be burned if he did not repent and declare solemnly that he no longer disagreed with the Church. Under Charles V and his son, Philip II,

Mary's husband, thousands and thousands of people in the Netherlands and in Spain were burned or buried alive on account of their beliefs. The executions in England under Mary were few compared with those taking place across the Channel. The Protestants themselves, moreover, were just as intolerant, and, when they had the power, made life very hard for those who disagreed with them. This we shall see when we come to Mary's successor, Elizabeth.

Questions. **1.** Why did Henry VIII give preference to his son, although he was younger than Mary and Elizabeth? **2.** Had England ever been ruled by a woman before Mary became queen? **3.** Have there been religious persecutions in our times? **4.** Do you see any justification for the beheading of Lady Jane Grey? **5.** Why did the English dislike the idea of having a Spanish king? **6.** Who was Plato? **7.** Who was Boccaccio?

References. CHEYNEY. Readings in English History, pp. 351–353 (Protestantism in the reign of Edward VI); pp. 355–356 (Queen Mary); pp. 356–357 (death of Lady Jane Grey); pp. 357–360 (heretics in Queen Mary's reign). COLBY. Selections from the Sources of English History, pp. 152–154 (Lady Jane Grey); pp. 156–158 (the loss of Calais). KENDALL. Source Book of English History, pp. 146–148 (Protestantism under Edward VI); 148–150 (Queen Mary's reign); pp. 193–196 (two sixteenth-century schoolboys). ROBINSON. Readings in European History, Vol. II, pp. 146–148 (Protestantism under Edward VI); pp. 149–151 (Queen Mary and Philip II); pp. 151–152 (directions for executing a heretic). BATES and COMAN. English History Told by English Poets, p. 258 (Lady Jane Grey); p. 265 (A Praise of Princess Mary); p. 266 (Queen Mary).

CHAPTER XXVI

QUEEN ELIZABETH

Queen Elizabeth, — her appearance, character, and accomplishments. Sir William Cecil. Elizabeth declared head of the Church in England. The Protestant religion established. Elizabeth's economy. Her love of peace. Philip II of Spain. Mary Stuart, Queen of Scots, and her claim to the English throne. Discovery of plots against Elizabeth's life, and the execution of Mary Stuart

Section 98. Character and Appearance of Queen Elizabeth

Queen Mary was dead. She had done her best to bring England once more under the rule of the Catholic Church, but she had failed. Her severity in dealing with those who clung to the Protestant belief, and the nobility and steadfastness that the Protestants had displayed in the fires of martyrdom, had made many who might otherwise have remained Catholics turn to the religion of the reformers. And under the new queen, Elizabeth, who ascended the throne in 1558, the number of converts was likely to be even larger, for she herself sympathized with the Protestants.

We have numberless descriptions of "Good Queen Bess," as she came to be called, and so many of her sayings have been handed down that we can piece out a very fair picture of her. She was always a person of high spirits, and when she was still "the Lady Elizabeth," a girl living a secluded life in the country, with only a governess and a few servants about her, she attracted no little attention by the escapades into which her lively disposition led her. Later, however, she learned to curb her wild spirits, so that from

being a reckless girl she grew into an unusually self-controlled woman. Her liveliness of disposition and quickness of temper continued to be displayed often enough, but seldom without good reason and usually to good effect. When a courtier needed to be reprimanded for too great familiarity, none knew better than Queen Elizabeth how to show him his place, though often in a manner little befitting a queen, for once she threw her slipper in the face of one who had offended her; and if a subject's conduct showed that he had forgotten he was addressing his queen, she was likely to remind him of it by an angry oath or a box on the ear.

Queen Elizabeth

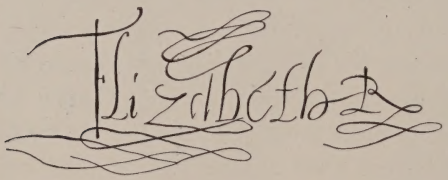
In appearance she was tall, with an elegant figure and commanding air. Her hair, golden-red like her father's and waving back from a high forehead, was her especial pride. Her eyes, fine, dark, and piercing, gave animation to a countenance rather pale than blooming. Her hands were unusually delicate and beautiful and she took pains to call attention to them in every way possible,—by playing with her rings and by frequent gestures.

Her vanity displayed itself, also, in the innumerable splendid gowns with which her wardrobe was filled, and in her constant change of dress. We learn something of this vanity in the annals of an ambassador from Mary Queen of Scots to the English court. During one of his visits Elizabeth wore each day a different costume, dressed one day in the English fashion, another in the Italian, another in the French, and so on, very anxious all the while that he should say which he found most becoming, and delighted when he declared for the Italian. This she herself preferred, as the style of headdress gave opportunity for showing her hair to the best advantage.

In order to display to the same nobleman her skill in dancing and yet at the same time conceal the fact that she was displaying it, she had her attendants place him behind a curtain whence he could see her perform her fancy steps without himself being seen. She pretended great embarrassment when he finally came forth, but made haste to draw forth praise by asking which was the better dancer, she or her cousin Mary, queen of Scotland; and was not displeased to learn that Mary, though graceful, did not dance "so high nor so disposedly" as she herself. When she learned that the Scotch queen was taller than she, her only comment was, "She is too tall."

In her vanity, her good-natured yet imperious behavior toward her people, and her love of popularity, she was like her father, and like him too in her love of learning. Her education was an excellent one. Even to-day she might well put a college graduate to shame by her knowledge of languages. Roger Ascham, whose opinion of Lady Jane Grey we have already heard, was one of her tutors when she was a girl. In a letter written some time afterwards he declared that although there were many ladies of that day who excelled in all kinds of learning, the brightest star among them all was his illustrious Lady Elizabeth. Her mind, he declared, was

free from any womanly weakness, her perseverance equal to that of a man, and her memory wonderfully good. French and Italian she spoke as well as English, and she often talked to him readily and well in Latin, and moderately so in Greek. He tells of an occasion when she entertained three foreign ambassadors at one time, addressing each in turn in a different language, Italian, French, and Latin, neither hesitatingly nor confusedly but with ease and fluency. She did not give up her studies after she became queen. Every morning, it is said, she read a portion of the Greek Testament or of a Greek play.



QUEEN ELIZABETH'S AUTOGRAPH

As soon as Elizabeth ascended the throne she was approached by the Spanish ambassador in the interests of the Catholic religion. He did his utmost to persuade the young queen to follow in her sister Mary's footsteps and finish the work of reëstablishing Catholicism. But her firm determination could not be shaken. To see her subjects contented and the country freed from the bloodshed and misery of her sister's reign; to keep peace between the followers of both the new and the old religions; and to maintain her place as queen without involving England in war with any other country, — these were the objects her heart was set upon. The skill and energy, the caution and independence, with which she accomplished these aims throughout the forty-five years of her long reign, have made the "spacious times of Queen Elizabeth" one of the famous ages of history.

To help her in her great task she selected Sir William Cecil as her prime minister and chief adviser. This act alone, if we knew of no other, would prove how keen was Elizabeth's judgment. Sir

William Cecil, afterwards given the title of Lord Burleigh, was not a clever courtier, versed in the flattery and repartee that delighted Elizabeth's heart, but he had what she valued far more when it came to matters of state. He had the mind of a statesman, sagacious and far-seeing, joined with a rugged independence in maintaining his own views, when convinced of their worth, even against royal opposition. Yet, with all this he had a stanch and unwavering loyalty to his sovereign and his country. He was a Protestant, as indeed were all the officials whom the new queen appointed, and with one or two exceptions they all proved by their merits the wisdom of her judgment.

BOSTON PUBLIC LIBRARY

Section 99. Early Years of Elizabeth's Reign

With this body of advisers Elizabeth began the reforms that seemed to her most needed. Clearly the first matter to be attended to was the settlement of the question of religion. Priests and people alike were anxiously waiting to learn what the new monarch would command them to do. Like the other sovereigns of her family, Elizabeth exercised almost absolute power. Parliament passed whatever laws she and her ministers proposed, and the latter seldom failed to give way to her views in the end, however they might differ from her. The first measures passed, then, were acts directed toward the settling of religious difficulties. Among these was one much like the Act of Supremacy of Henry VIII's reign, again setting aside the Pope and proclaiming the sovereign of England supreme in religious as well as in other matters. Mass was again abolished and the Protestant prayer book that Edward VI had introduced was brought into use again. The Church of England was thus no longer Catholic; and yet it was not Protestant in quite the same fashion as were the reformed churches of Germany and

France. It still kept the old offices of archbishops and bishops as well as other Church officers which Protestants on the Continent had done away with.

This religion, "established" in 1559, every one throughout the kingdom was forced to accept. Every one who missed a Sunday at church was fined a shilling, and all absences were carefully looked into. The Catholics, of course, were not pleased with the new laws. Some Protestants, too, found fault with them. These latter were called "Puritans" because they wanted a "purer" form of religion, entirely free from any of the Catholic forms. But so long as neither the Catholics nor Puritans made any disturbance, Elizabeth did not interfere with them and they were allowed to believe pretty much what they pleased, provided they either went to church or paid their fines. There was no persecution, no torturing on the rack, no burning of martyrs, in the early years of her reign.

Having established the religion of England to her satisfaction, Elizabeth gave her mind to other reforms and changes. She had found the country sadly in debt when she came to the throne, and she resolved that in the future there should be no unnecessary expenditures. No one knew better than she how to be economical and prudent. Her rich gowns and jewels and the festivities of her court of course cost a great deal, but at the same time she showed her thrifty spirit in the ordering of her general household expenses. She saved much, too, by making frequent visits, with all her court, to the manors and castles of her wealthy subjects, where she was entertained sometimes for weeks together. She was so stingy in the provisioning of the army that the soldiers often suffered great hardships from scanty and miserable rations. To further reduce expenses and increase the country's resources she made it her aim to avoid all war and to make the most of the manufactures and trade of England.

Section 100. Elizabeth and the Catholic Monarchs, Philip II and Mary Queen of Scots

In avoiding war Elizabeth's success was remarkable. The chief enemies that she had to fear abroad were France and Spain. Spain was still ruled by Philip II, who, as we know, had married Elizabeth's half sister and predecessor, Mary Tudor, but who had never gained a foothold in the affections of the English people or exercised the slightest influence on the government of the country. Upon Mary's death he had broken off all connection with England. The ruling of the enormous empire he had inherited from his father, Charles V, demanded all his energy and ability.

Mary Queen of Scots

PUBLIC LIBRARY

Now, however, upon the accession of a new queen, he began to turn his eyes again toward England. He had the deepest interest in spreading the Catholic religion and in checking the growth of Protestantism, and was distressed by letters from his ambassador in England showing how seriously the cause of Catholicism was suffering under Elizabeth. "It gives me great trouble every time I write to your Majesty," wrote the ambassador, "not to be able to send more pleasing intelligence, but what can be expected from a country governed by a queen, and she a young lass, who, although

sharp, is without prudence and is every day standing up against religion more openly. The kingdom is entirely in the hands of young folks, heretics, and traitors."

No more was needed to rouse Philip's religious fervor and determine him to see what might be done toward restoring the English people to the old Catholic faith. The whole of Elizabeth's reign was troubled by his efforts to accomplish this object, but so skillful were she and her ministers in their management of relations with him that only once did the country actually come to war with Spain.

The greatest danger from France lay in the support that the French, who were allies of the Scotch, might give to Mary Stuart, the queen of Scotland. Mary Stuart, a princess of surpassing charm and spirit, was a cousin of Elizabeth. This relationship gave her a claim to the English throne, and as she was an ardent Catholic she had many adherents in England, as well as in Scotland and on the Continent, who would gladly have seen her supplant the English queen.

For more than twenty-five years there hung over Elizabeth's head the possibiiity of being dethroned and even assassinated by the supporters of this beautiful and fascinating Queen of Scots. Even after Mary, through her reckless conduct, came into Elizabeth's power and was held a prisoner for almost twenty years in one English castle after another, her scheming against the English queen did not cease. Plot after plot, implicating prominent Catholics throughout the realm, was uncovered during these years. In some of these plots even Philip II was involved.

At last one more daring and extensive than the rest, planning the murder of Queen Elizabeth and the placing of Mary Stuart on the English throne, was laid bare. Letters had been sent to and fro in regard to it and some of these were found to have

been written by Mary herself. There was no escaping the plain fact that she was guilty of high treason, and she was at last brought to trial by Elizabeth's ministers and convicted of plotting the murder of the queen of England.

The dilemma in which Queen Elizabeth now found herself was a most difficult one. If she refused to order Mary's execution, it could only be on the ground that although a traitor she was a royal personage. Yet, if Elizabeth acknowledged that much, she seemed to acknowledge that Mary had some claim to the throne. On the other hand, to sign the death warrant of her own cousin, and a queen, though a dethroned one, seemed too dreadful a deed to contemplate. Elizabeth wavered long, now deciding for and now against, until at last she felt compelled to order the execution; but she did it in such a way that she might appear to be as little responsible for it as possible. After the execution she declared that her council had mistaken her intention, she brought to trial the secretary who had carried out her order, and endeavored by every means in her power to convince the world that she herself had no hand in it.

BOSTON PUBLIC LIBRARY

Queen Mary was at Fotheringay Castle when the black-garbed envoy from London, the bearer of the death warrant, brought the final decision from the English court; and in the great hall at Fotheringay she mounted the scaffold that had been erected for her, and with the undaunted spirit and gracious sweetness that had never left her, laid her head on the block amid the tears and despair of her faithful and devoted attendants.

Questions. **1.** How were noblemen executed who were sentenced to death in England? **2.** Do you know what kind of criminals were burned and what kind hanged? **3.** Why was Elizabeth called "Good Queen Bess"? **4.** Do you think that Elizabeth or her sister was the more deeply interested in religion? **5.** Do you think Elizabeth was justified in ordering the execution of Mary Queen of Scots?

References. CHEYNEY. Readings in English History, pp. 361–362 (description of Elizabeth); pp. 363–365 (Elizabeth and the Catholic religion); pp. 378–380 (Elizabeth's accomplishments); pp. 408–412 (characteristics of Queen Elizabeth). COLBY. Selections from the Sources of English History, pp. 163–166 (letter of Mary Queen of Scots to Elizabeth). KENDALL. Source Book of English History, pp. 155–159 (Elizabeth and Mary Stuart); pp. 161–168 (escape and imprisonment in England of Mary Stuart); pp. 173–178 (execution of Mary Queen of Scots). ROBINSON. Readings in European History, Vol. II, pp. 186–187 (Mary Queen of Scots and Elizabeth); pp. 191–193 (description of Elizabeth). BATES and COMAN. English History Told by English Poets, p. 283 (Gloriana); p. 285 (Lament of the Queen of Scots).

CHAPTER XXVII

ELIZABETH AND PHILIP II

Philip II and the Netherlands. Revolt of the Netherlands. William of Orange. Philip II prepares the Invincible Armada. His reasons for wishing to make war upon England. The defeat of the Armada

Section 101. Philip II of Spain and the Netherlands

Queen Elizabeth was not able to preserve peace with her neighbors at all times, much as she desired it. In the latter years of her reign she was forced into a war with Philip II of Spain, a conflict arising from that monarch's fervent desire to restore the Catholic religion in England.

Perhaps the chief thing to be borne in mind, when one thinks of Philip II, is his intense belief in the truth of the Roman Catholic faith and his never-flagging zeal in supporting its cause. Throughout his own realm the measures he took to drive out Protestantism were so severe, so unrelenting, and so cruelly enforced, that they have made his name a byword for fanaticism of the worst sort. He is said to have declared that he would carry fagots to the pile on which his own son was to be burned, if the prince should ever become a Protestant. Of all his possessions the Netherlands felt most the heaviness of his hand, for it was there that the Protestants made their strongest fight for liberty of belief.

BOSTON PUBLIC LIBRARY

Philip had inherited from his father, the famous Emperor Charles V, the most extensive and the wealthiest dominion in Europe. It included not only Spain, the place of his birth and

his home, but all the Spanish colonies in America, as well as portions of Italy and those countries that we now know as Holland and Belgium. The last two countries were united in those times under the name of the Spanish Netherlands, or Lowlands. To aid him in controlling and keeping together the various peoples of this great realm, and in defending the cause of Catholicism among them, he had the best-disciplined armies and the most efficient commanders of his day.

PHILIP II
(From a painting by Titian)

The Netherlands are well named, for they are indeed low lands. Bordering on the German Ocean, just across from England, this stretch of country lies so low and so level that the sea is ever threatening to inundate portions of it. From earliest times the sturdy, venturesome inhabitants had to build dykes to keep the ocean floods from overwhelming their homes and fields; and the Dutch of to-day still build and keep in repair these protections from the encroaching waves of the ocean.

At the time of which we are speaking the inhabitants of the Netherlands were busy, independent, energetic people, carrying on a variety of industries both in their thriving towns and in

the country. In the north, the part that is now Holland, were the towns of Amsterdam, Rotterdam, Leyden, and Haarlem, where fine linen and tapestry were woven. On the farms of the Dutch (as the natives of Holland were called) quantities of butter and cheese were produced for the market. In the south, in Belgium (or Flanders, as it was then named), were the towns of Brussels, Antwerp, Bruges, and Ghent, famous for their rich cloth and silks.

The people of the Netherlands had from the first found little to please them in Philip II, to whom his father handed over the rule of their country. His bearing was cold and haughty. He showed no desire to win their favor, and seemed disposed only to gain what he could from their wealth and prosperity, while on the other hand, after the first few years of his reign, he had not enough interest in their government and industries to remain in the country any length of time.

Among the people of the Netherlands, even during the reign of Charles V, there had been signs of widespread interest in the religion of the Reformers, and thousands of heretics had been executed by the emperor in the hope of preventing Protestantism from getting any hold in the country. When Philip, upon his accession, found that the new religion was still alive and growing, he determined to employ every means at his command to stamp it out forever.

BOSTON PUBLIC LIBRARY

Following the practice of his father, he had notices posted in every city prohibiting the printing, selling, or distributing, in any way, of books written by Martin Luther or other heretics. Any persons found violating these laws were to suffer the extremest penalty.

When imprisonment and punishment proved of no avail, Philip dispatched from Spain his most competent and at the same time most merciless general, the Duke of Alva, with orders to put an end, once for all, to the revolt of his subjects in the Netherlands.

So notorious was Alva for cruelty that many Protestants fled from the country at news of his coming, some to England, some to Germany. To Germany, among others, went William, Prince of Orange,[1] afterwards to become the great national hero of the Netherlands.

William of Orange soon returned to Holland, however, and in 1568 a little army of patriots gathered around him to resist the Spanish troops. It was defeated again and again in its encounters with the enemy, but a handful always escaped to rally round their leader and defy Alva's forces elsewhere. On sea, too, the rebels made constant trouble for Philip by capturing Spanish ships and selling them to England.

For years this sort of skirmishing was kept up, the Protestants never yielding in their determination to free themselves from Spanish rule. William the Silent sought the aid of Queen Elizabeth and received loans of money from her for the support of his adherents. Later, more to vex Spain than to aid the Netherlands, she sent over soldiers and commanders to fight for the cause of the Protestants.

One of the leaders on this expedition was that fine young English nobleman and poet, Sir Philip Sidney, the pattern of all knightly virtues, whom Elizabeth called "the jewel of her times," and who, as he lay dying on the battlefield of Zutphen in Holland, handed his cup of water to a wounded soldier near him, saying, "Thy need is greater than mine."

At last, after twenty years of desperate toil and struggle for the cause, William of Orange was struck down by an assassin, and the Protestants whom he had so long led and encouraged were left to finish their battle for freedom without him. The ten southern provinces soon gave up the struggle against Philip

[1] Also called William the Silent.

and Catholicism and were received back into Spanish favor. The seven northern ones, after long years of struggle, succeeded in gaining their liberty and independence, and became what is now the kingdom of Holland.

Section 102. Philip and England

Philip II, as has been said, did not love England or the English. He looked on them as a heretic people, to be won back to Catholicism at whatever cost to themselves. We have seen how he had encouraged plots against the English queen in the hope of accomplishing this. It may be imagined, then, how it added fuel to the flames of his hostility to discover that his rebellious subjects in the Netherlands had been given aid in their revolt by the little island that was already so hateful to him.

Nor was this all. His galleons and men-of-war, returning from the Spanish-American possessions loaded with treasure, were being constantly attacked by English seamen. Sometimes these attacks only delayed his vessels; sometimes, however, the ships and their crews suffered serious injury; and sometimes their entire cargo was carried off. Rich Spanish towns, too, in the New World had been plundered by a daring English mariner, Francis Drake, of whose exploits we shall hear in the next chapter. There was every possible reason in Philip's eyes why Spain should mete out punishment to England for these acts of aggression and defiance. By conquering the English he could, at one and the same time, revenge himself for the injuries they had done him, and carry out his own ardent desire, as well as that of his deceased wife and of Mary Queen of Scots, that England might become once more a Catholic country.

BOSTON PUBLIC LIBRARY

It was early in the year 1588 that the English people first became aware of Philip's intentions toward them. It was reported

throughout the country that the great fleet of ships, which for three years the Spanish king had been assembling, was now undergoing the finishing touches and preparing to sail, not against the rebellious Netherlands, as every one had supposed, but against England itself.

A hundred and thirty vessels made up this great armament, — warships, galleons, frigates, and transports, armed with formidable cannon and manned with at least twenty-eight thousand sailors and soldiers. The Spaniards were exceedingly proud of it. To their thinking no vessels that the English might muster could possibly prevail against it. In their confidence they called it the Invincible Armada,[1] and expected nothing less than that as soon as it should appear in the Channel every little English man-of-war would fall back for safety into the nearest harbor, the ill-trained bands of English militia would yield to the demands of the Spanish commanders, and the island would be Philip's for the asking.

The news of the approach of the great fleet created no little terror among the English. Sir Francis Drake straightway sailed for Spain with a fleet of thirty vessels and devoted himself to harassing the coast with his marauding attacks, burning the supplies that had been collected and even entering the harbor of Cadiz and destroying some large ships there. This he called "singeing the Spanish king's beard."

At home bands of yeomen were assembling under the various leaders and moving toward London to join the main army. Armed men, gathered from all the country round, guarded the chief harbors of the south as well as possible against attacks from the sea. Even the Catholic lords forgot that their queen was a Protestant and hurried to her aid with ships and men. So by the time that the Invincible Armada was ready to set forth from Spain, England was well prepared to defend herself, both by land and sea.

[1] "Armada" means a fleet of warships.

It was on the 19th of July, 1588, that the Spanish ships, formed in a crescent, and moving majestically up the Channel with all their ensigns floating to the breeze, were first sighted by the anxious watchers on the lookout along the English coast. The news was carried by messengers and flashed by beacon fires over the country, and the fleet of ships in waiting at Plymouth at once prepared to sail out after the enemy.

The English fleet was a poor thing, in the size and number of its ships, compared with that of the Spaniards. There were but eighty ships in all, and of the thirty vessels that formed the main body of it not more than four were equal in size even to the smallest of the towering Spanish galleons. Of the fifty others that were prepared to fight, some were no more than fishing smacks, and none of them was much larger than a schooner of to-day. But in two respects the English fleet was overwhelmingly superior to the Spanish Armada. Its small vessels were able to move far more easily and rapidly than the clumsy Spanish galleons, and its commander was supported by captains and seamen who could not be surpassed, nor even equaled, in a knowledge of sea craft and in a splendid reckless courage that only rose higher as danger increased. The first of them all in daring and skill was Drake, and close seconds were the sea captains, Hawkins and Frobisher. All had sailed in unknown seas and faced dangers of every kind, and all now welcomed with joy this chance to meet the Spanish Catholics in open war.

PUBLIC LIBRARY

For more than a week this little fleet, under its brave commanders, followed the ponderous galleons, attacking and inflicting serious injury on them, but easily escaping when they themselves were attacked. Many a great Spanish ship was sunk, or so disabled that she was forced to retreat to shore, and at least four thousand Spaniards were slain. So sharp grew the fight and so incessant were

the attacks of the English that the Armada was unable to take on the Spanish army waiting for it in Flanders. The commanders became utterly disheartened and soon had but one desire left, — to get back to their own country. A return through the Channel in the face of the enemy was impossible. Their only course was to sail north around Scotland and the Orkney Islands, then south past Ireland, and so on to Spain.

Thus it was that only a little more than ten days after they had so exultantly entered the English Channel the Spaniards, in utter humiliation and despair, turned their course northward to seek escape. A heavy gale drove them forward, while, from behind, Drake and his ships pursued them. On went the wretched, disabled vessels toward the Orkney Islands. Here so fierce a tempest assailed them that many a galleon with its officers and men went down on the bleak rocks. So, too, on the Irish coast ships were wrecked and thousands of men were lost. Of all the Invincible Armada that had left Spain so confident of easy victory there were but fifty ships left to return, and of the twenty-eight thousand Spanish soldiers and sailors who had manned the fleet, not a third survived the disaster.

With the destruction of his splendid Armada Philip's hopes of conquering England and restoring it to the Catholic Church vanished utterly. As we have seen, he had failed also to prevent Protestantism from being established in Holland, and before his death he was forced to see the hated religion supplant Catholicism in Germany and Switzerland, and even make great headway in France, where its adherents, sometimes tolerated, often fiercely persecuted, were known as *Huguenots*.[1]

[1] Many Huguenots fled from France to America to avoid persecution, and formed a settlement in South Carolina.

Questions. **1.** What reasons did Philip have for hating England? **2.** At the mouth of what great river does Holland lie? **3.** What were the disadvantages of the Armada?

References. CHEYNEY. Readings in English History, pp. 404–408 (the fight with the Armada); pp. 412–414 (letter to Sir Philip Sidney from his father). COLBY. Selections from the Sources of English History, pp. 166–168 (letter to Sir Philip Sidney from his father); pp. 158–162 (two speeches of Elizabeth). KENDALL. Source Book of English History, pp. 178–184 (the fight with the Armada); p. 184 (Philip II of Spain). ROBINSON. Readings in European History, Vol. II, pp. 189–191 (a letter of Sir John Hawkins about the Armada); pp. 168–171 (Philip II of Spain); pp. 171–174 (the Netherlands and their revolt); pp. 174–179 (Philip and William the Silent). BATES and COMAN. English History Told by English Poets, p. 288 (The Armada).

CHAPTER XXVIII

ENGLISH SEAMEN

English seamen in the time of Elizabeth. Sir John Hawkins's slave-trading voyages. Sir Francis Drake's voyage around the world and his piratical attacks on Spanish towns and vessels. Why the people of the sixteenth century sanctioned slave-trading and piracy. Sir Walter Raleigh. Sir Humphrey Gilbert. The Elizabethan Age. Social conditions, amusements, literature, and religion in this age

Section 103. Sir John Hawkins

The story of England's defeat of the Invincible Armada, the struggle of the Netherlands against Spain, and the tale of the rivalry of Queen Elizabeth and Mary Queen of Scots, will always be full of thrilling interest to the world; but of deeper and more vivid interest to American people than any of these are the adventures and achievements of the English mariners of the time. The roving spirit of their early Viking ancestors manifested itself in the daring courage that carried these English seamen, nothing daunted by danger, disease, and failure, over leagues of unknown seas in search of distant lands. The list of them is long,—Drake, Frobisher, Hawkins, Gilbert, Raleigh, and many more, whose real homes were the foam-washed decks of their sea-tossed vessels rather than the quiet village streets and green fields of England.

We have seen how Spain and Portugal, in the early days, had taken the lead in exploration. For a long time the English people made no serious attempt to secure a share in the newly discovered countries. Spain, moreover, guarded her possessions across the ocean by forbidding any other nation to trade at her ports in the

West Indies or elsewhere on the new continent. So none but Spanish vessels could safely enter the harbors of the western world.

The only early voyages of discovery of any importance under the English flag were those of John Cabot and his sons,[1] seventy years before the time of Elizabeth. Cabot explored the coast of North America from Labrador to Virginia, believing all the time

ENGLISH SEAMAN'S HOME AT CLOVELLY

PUBLIC LIBRARY

that he had reached Asia and had discovered the way to the fabled "Cipangu" of Marco Polo. He had no idea that the land he had found was a part of the same continent of which the Spanish had taken possession. He brought back nothing that tempted any one else to undergo the severe hardships attending voyages into those northern regions; so instead of sailing across the Atlantic, English seamen of the early days of discovery went trading in the

[1] See p. 283.

Mediterranean, and sometimes down along the coast of Africa, and it was not until the time of Elizabeth that they made bolder ventures.

In the little village of Plymouth, in the southwestern part of England, there lived a family by the name of Hawkins. The father was a well-known trader who had made as many as three trips to Brazil, crossing from Africa to exchange negroes captured on the African coast for sugar and other products. His son, who was to become the famous Sir John Hawkins, heard many a tale from his father of his adventures in Africa, and when he was but a lad he resolved that he too would follow the fortunes of the sea.

He made his first voyage on an English trading ship that sailed to Spain and the Canary Islands. Here he heard much about the Spanish possessions in the New World from the sailors on the Spanish and Portuguese ships that came into the same harbors. Among other things he learned that the natives of the West Indies were rapidly dying under the intolerable hardships they suffered from their Spanish masters, and that the gold and silver mines and the great plantations would soon be lying idle for want of slaves to work them. The Spaniards had already begun supplying this need by importing negroes from the Portuguese possessions in Africa. The Portuguese plantations, however, were becoming so numerous and extensive that they needed for themselves all the slaves they could procure, and thus the Spaniards would before long be utterly at a loss to find laborers.

All this made young John Hawkins resolve to brave the danger of carrying a cargo of negroes to Hispaniola.[1] Even though Spain allowed no foreign trade in these lands, and though it would be at the risk of his life to venture there, he believed that the Spanish colonists were in such pressing need that they would defy the authorities and gladly buy his slaves.

[1] The Spanish name for Haiti, one of the largest West India islands.

Accordingly he interested some London friends in his project, and with their help got together a little squadron of three ships, and in the year 1562 sailed for Guinea, on the coast of Africa. Here he stayed some time and got into his possession, partly by the sword and partly by other means, at least three hundred negroes. With this prey he sailed over the "ocean sea" to Hispaniola and was the first English mariner to enter West Indian waters. He touched only at the smaller ports, thinking there was less risk in this, and had no difficulty in disposing of his negroes to the eager colonists. He stood upon his guard always, never attempting more than he could manage, and was so successful in his venture that he was obliged to buy two additional ships to carry back his cargo. Finally he sailed home across the Atlantic with his five vessels laden with hides, ginger, sugar, and pearls.

When he neared Europe he made his great mistake. Since Spain and England were then on friendly terms he deemed it safe to attempt to dispose of some of his cargo in Spain. Instead of buying his goods the Spanish authorities confiscated them and threatened to take the strongest measures thereafter to prevent their colonies in America from trading with this daring mariner.

Hawkins was not to be discouraged, however. He had found a trade that seemed to him highly profitable and he was resolved to go on with it. His second expedition was even bolder than the first, and in spite of the strict prohibition of the Spanish, he managed, by persuasion or by force, to get rid of his wretched load of human beings and take on a good cargo in exchange at a number of West Indian ports.

BOSTON PUBLIC LIBRARY

This time he returned to Europe by way of the eastern coast of what is now the United States, the first Englishman to sail the whole length of those shores. In an account of the trip written by one of the voyagers who accompanied him, a description is given

of the Indians of Florida. Among other things he tells how they tattooed themselves, "each one as his own fancy deviseth," pricking the flesh with a thorn and inserting the color thus, so that it might hold the better. He describes tobacco, too, which he saw for the first time. "The Floridians, when they travel, have a kind of herb dried, and with a cane and an earthen cup on the end, with fire and dried herbs put together, they do suck through the cane the smoke thereof, which smoke satisfieth their hunger, and therewith they live four or five days without meat or drink." It is hard to believe what he says of the nutritious qualities of the "herb."

From this time on Hawkins and his men became more and more venturesome. They saw that the heavy Spanish ships were not able to overtake their lighter, smaller ones whenever a fight arose, nor were the Spanish soldiers and sailors so bold and ready at attack and defense as they themselves. As the English were stanch Protestants they thought it right to mete out punishment to the Catholic Spaniards wherever they encountered them, and Hawkins even issued directions for capturing their ships, ending with the words: "Serve God daily; love one another; preserve your victuals; beware of fire; and keep good company."

Many another Plymouth sailor set out from the little town to follow the profitable trade in negroes that Hawkins had begun. Year after year they sailed the seas like pirates, pursuing Spanish galleons laden with treasure, taking possession of them, putting the captain and his men in irons, and bringing them back, along with the ship and treasure, as their prize to England. Queen Elizabeth herself did not discourage this lawlessness and only laughed when the Spanish ambassador protested against it.

As for the attitude of the English and Spanish and indeed of most Europeans of that time toward slavery, it is well-nigh impossible for us to understand it. Slavery was sanctioned by the Pope

L.L. FOATES ENG. CO., N.Y.

BOSTON PUBLIC LIBRARY

and generally approved and encouraged everywhere. The idea seems to have been that though the bodies of men might suffer, and even be destroyed by a life of slavery, nevertheless their more precious part, the soul, would be saved from eternal loss by coming under the influence of Christian people; and so by means of this strange argument it came to be counted a virtuous deed to enslave them.

Section 104. Sir Francis Drake

Francis Drake, of whom we have already spoken in the account of the defeat of the Invincible Armada, was a young relative of John Hawkins, and had accompanied him on one of his voyages. What he learned on his expeditions with that hardy captain and other slave traders, combined with his own unparalleled courage and persistence, made him the most renowned of English naval adventurers.

On one of his trips to the New World he had landed on the Isthmus of Panama and had been taken by natives to the summit of a great ridge where was a huge tree in which steps had been cut. Mounting these, he gazed out upon a marvelous view, for in one direction he could see the Atlantic and in the other the Pacific. No Englishman had ever before beheld the Pacific, and as Drake looked out over it he prayed God to give him life and leave to sail once in an English ship upon its waters. To add to his enthusiasm for this new venture he learned that on the western coast of South America, especially in the country of Peru, lay many a port rich in treasure and well worth a brave captain's taking.

In November of the year 1577 he set out to accomplish his great plan. He knew that the Peruvian towns were unfortified, for the only entrance to them was from the "South Sea," as the

Spanish called the southern Pacific;[1] and nothing had seemed less likely to the Spanish than that an enemy should approach from that direction, since he would have to make his way all around South America and through the difficult and dangerous Straits of Magellan. But it was just in this way that Drake and his companions planned to go. Accordingly, sixty years after Magellan had made his famous voyage in these seas, the English mariner followed the same route in his stout ship, the *Pelican*.[2]

At Valparaiso he captured a great Spanish ship laden with treasure, and sacked the town, carrying off even the silver chalice and altar cloth from its little chapel. Several times his party landed on the way up the coast, once robbing of all his silver a man they found lying asleep on the shore; again capturing from their driver some sheep heavily loaded with the precious metal; and rifling many a passing boat of its cargo.

In the harbor at Lima they found twelve well-stored ships. These they plundered of silver, linen, and silks, and then cut their cables and set them adrift. Then they sailed on toward Panama in pursuit of another ship of which they had heard at Lima. This, too, was looted when she was overtaken, together with several more that they came across later. By this time they had on board such a load of gold, silver, diamonds, emeralds, pearls, and other treasure that it amounted to more than a million dollars in value. "Then," says that one of Drake's gentlemen-at-arms who tells the tale of the voyage, "our general thought himself, both in respect of his private injuries received from the Spaniards, as also of their

[1] The whole Pacific Ocean was sometimes called by this name. The stretch of South American coast along the Caribbean Sea was called the Spanish Main. Some writers of to-day give this name to the Caribbean Sea itself.

[2] As soon as Drake passed the Straits of Magellan he rechristened his vessel with the name of the *Golden Hind*, the crest of Sir Christopher Hatton, Lord Chancellor to Queen Elizabeth and one of her favorite courtiers.

contempts and indignities offered to our country and queen in general, sufficiently satisfied and revenged," and began to consider the best way of returning to England.

If he went back the way he had come, he ran every risk of being captured by the Spanish. He resolved therefore, in the face of great uncertainty and danger, to cross the Pacific as Magellan had done, and, passing by way of the Moluccas, to double the Cape of Good Hope, sail up the coast of Africa, and so reach England from the opposite side of the world. All this he accomplished, and won the fame of being the first English mariner to circumnavigate the globe. The records of his trip show that he landed on the coast of California on his journey, spent some time with the friendly natives there, and set up a brass tablet on the spot where he landed, engraved with the date of his stay and with Queen Elizabeth's name.

Queen Elizabeth was delighted with his great feat and with the enormous treasure he brought back. She honored him by a visit to the *Golden Hind* and there, on board his own ship, conferred the order of knighthood on him. For years afterward the hull of his memorable little vessel was used as a restaurant in one of the English sea towns. Later a chair was cut from its timbers and presented to the University of Oxford, where one may see it to-day. As for Drake, of whom the Spaniards had such a dread that they called him the "Dragon," he followed his buccaneering career until it brought him at last to his death in the waters of the West Indian seas.

BOSTON PUBLIC LIBRARY

Fascinating as were the careers of these Elizabethan adventurers, their energy and daring were almost entirely devoted to what we should now consider the most criminal enterprises, namely, piracy and trade in slaves. Nevertheless they did good service, not only for England in her fight with the Armada, but also in showing the

way across the seas to later explorers, whose object was the planting of colonies in the New World. Perhaps John Hawkins may even have had some thought of finding a suitable spot where Englishmen might settle when he coasted along the eastern shores of North America, for it was in that region that Sir Walter Raleigh, another Elizabethan navigator, picked out a site for a colony.

Section 105. Sir Walter Raleigh

Sir Walter Raleigh was an admiral in Queen Elizabeth's navy, and was, besides, one of her most favored and charming courtiers. He first won the queen's favor, so the story goes, by his ready gallantry; for once, as she was about to cross the street with her train of attendants and was hesitating before a muddy pool, fearful lest it should soil her slippers, Raleigh hastened to the rescue, flung his rich velvet cloak over the mud, and entreated her, with a courtly gesture, to honor him by using it for a carpet to protect her royal feet.

Whether or not this tale is true, he received many distinctions and much assistance from her, and made a name for himself in history by his persistent efforts to establish English colonies in newly discovered countries, although none of his attempts were successful. At least twice he sent out bands of colonists to the eastern coast of North America, naming it Virginia in honor of the "virgin queen," Elizabeth; but they either became discouraged and returned, or else perished, and it remained for another Englishman to establish, in 1607, the first permanent colony in Virginia.

To Sir Walter Raleigh belongs also the distinction of having introduced into Ireland and elsewhere the potato, which Drake was the first to bring over from America, and which the Irish, especially, have ever since made so large a part of their daily fare. Raleigh also, it is said, introduced into England the use of tobacco. The plant had already been brought from America by the Spaniards.

Sir Humphrey Gilbert, a half brother of Raleigh, was as adventurous a mariner as Sir Walter himself, and led several expeditions to the American continent. He firmly believed that a northwest passage from England to India and the Spice Islands could be found, and wrote a book setting forth his views upon the subject. Later he attempted to discover it, and in his voyage ran across Newfoundland, of which he took possession in the name of the queen. It was on his return from this voyage that his ship was wrecked and he went down with it and its crew, having called out to the companion vessel but a short time before the waves engulfed him the hopeful words, "We are as near to heaven by sea as by land."

Section 106. Ireland

Another event of Queen Elizabeth's reign was the suppression of the Irish rebellion. Ireland, in ancient days, was famous for the learning of its monks, and numbers of them had been sent out as missionaries to teach Christianity in other countries. All during the Middle Ages the Irish continued to produce books, and hundreds of old Irish manuscripts, some of them dating back fourteen hundred years, may still be seen in Dublin. The old Irish bards were renowned for their songs, and Irish harpers for the sweetness of their music, and to-day Irish literature is still highly prized for its poetic charm.

More than four hundred years before Elizabeth's time King Henry II, having been empowered by the Pope to conquer Ireland and bring it into a closer union with the Church, had annexed it and established English earls on estates near Dublin. He demanded feudal dues of Irish chieftains, and from that time the English kings assumed the title of Lord of Ireland. But, for the most part, it was an empty title. The English nobles in Ireland were confined to a few counties around Dublin and the greater part of the island

was entirely independent of English rule. Later English kings made attempts from time to time to subjugate the strong, daring chieftains of the Irish clans and their bands of followers, but with little success until Henry VIII took the conquest in hand and brought the whole country under English sway.

After he had conquered it he took the title of King of Ireland and tried to introduce English laws, language, and manners among the people. The Irish did not take this attempt unkindly, but when Henry, and later, Edward VI, tried to force upon them Protestant forms of worship, church service in English instead of Latin, and the new Protestant prayer book, their opposition was determined and unyielding.

Queen Mary, during her reign, increased the growing dislike of the Irish for their conquerors by permitting English nobles to dispossess Irish chiefs of their lands and to kill all of them who opposed the new distribution of estates. This set Ireland on fire against the English, and by the time Elizabeth came to the throne the country was ready for open revolt.

For fifteen years Elizabeth kept up a struggle with them under their leaders, Shane O'Neill and the Earl of Desmond. Foreign Catholics, desirous of making trouble for the English queen, stirred them up to more furious resistance. Thousands of them were slaughtered by Elizabeth's soldiers, their lands laid waste, and the country reduced to misery and famine. Spain sent an army to aid them but the English troops were victorious everywhere.

When the people were at last reduced to submission Elizabeth undertook to follow the policy of her father and force the English laws and an English system of government upon them, but she met with little success. Her effort to introduce the Protestant religion failed also, and the Irish have to this day remained loyal to the Catholic faith.

Section 107. The Elizabethan Age

The forty-five years during which Queen Elizabeth reigned over England are often called the Elizabethan Age, or the Age of Elizabeth. It was an unusually long period for a country to remain under the rule of one person, and it was a time of extraordinary peace and prosperity and of remarkable development in many respects.

We have seen how England, during this time, got the better of the Spanish enemy and began, through her great seamen and navigators, to take a prominent part in exploring and in planning the colonization of America. But these adventures in the New World were only a small part of the activities that were astir everywhere throughout the kingdom.

During the long period of peace that Elizabeth and her wise counselors managed to insure to the country, the English had been able to give time and energy to improving their manufactures, farming, and commerce, thereby increasing the wealth of the country very considerably. This greater wealth in turn was devoted to bettering the ways of living, especially by the erection of more comfortable dwellings. Even the farmers and tradesmen were now able to build pleasant and attractive homes, while the houses of the noblemen erected in the days of Elizabeth are famous for their stately beauty.

A writer of those times said that he had heard old men remark on the vast improvement which they had seen take place in England even in their time. One change, they said, was in the great increase in the number of chimneys built in the houses, for in their youthful days there were few to be seen. Another was the improvement in sleeping arrangements. In olden times their fathers had slept on straw pallets, with a good round log for a pillow, whereas now both bed and pillows were of feathers. Pewter dishes and

tin or silver spoons were coming to be used instead of the old woodenware. Forks, however, were not invented until several years after Elizabeth's death.

The dress of the nobles of this time was particularly magnificent, the men vying with the women in elegant and striking costumes. Ruffs made of cambric, stiffened and edged with jewels, were worn by both, and the costumes of both were of the richest and finest silks, velvets, and brocades. Queen Elizabeth's wardrobe contained three thousand gowns, and where she led the fashion the nobility were ready to follow, so far as their means would allow.

Life was very gay, both for the nobility and the yeomen. The queen was constantly leaving London for a "progress," as it was called, — a trip through the various parts of her kingdom. The ladies and gentlemen of her court accompanied her in great state on these journeys, and all were entertained with the utmost magnificence at this and that castle or manor house on the route, while each host tried to surpass the others in the originality and splendor of the entertainment he provided for his sovereign. One given by the queen's favorite courtier, Robert, Earl of Leicester, at his castle at Kenilworth, has been made famous by Sir Walter Scott's account of it in his novel "Kenilworth."

The poorer people had especial merrymakings for every one of the many holidays occurring throughout the year,— on Christmas, New Year's Day, Twelfth Night, Easter, May Day, and Midsummer, to mention only a few. All of these were celebrated by dances, feasts, and ceremonies that had been handed down for centuries.

Sunday was a holiday that came once a week, and was also, at first, the one day on which theaters were open. Theaters were just becoming popular in the days of Elizabeth. They had been devised to take the place of the old miracle plays,[1] which the

[1] See p. 221.

English Country House built in the Elizabethan Age

Protestants had prohibited as being Catholic celebrations. The theaters in which plays were first represented were not much more than inclosures, with a covered stage on which the play was acted. On the stage were stools for the accommodation of spectators who could afford to pay a shilling for their seats. The rest paid their penny or two and stood below on the ground, unprotected by any

SHAKSPERE'S HOME

roof. There was no scenery or curtain, and a printed placard announced the place where the scene was laid, as "Venice," Rome," etc. All the women's parts were taken by men.

It was for much this sort of theater that William Shakspere, the glory of the Elizabethan Age, wrote his earlier plays. While Shakspere is much the best known to us, he is only one of the many Elizabethan writers who helped to make English literature

so famous. Lord Bacon, Edmund Spenser, Sir Philip Sidney, and Ben Jonson are a few of the literary names of the reign of Elizabeth; but to read for one's self the delightful things that these and the other great writers of the age have written is the only way to make them more than names to us.

By the close of Elizabeth's reign Protestantism had been fully established in England, but not without bloodshed. Missionaries who had come to England to keep alive the Roman Catholic faith were put to death, and many Catholics were tortured in the most horrible manner, thus bringing upon her reign, also, the stain of persecution and religious intolerance.

In 1603 the great queen died. Shakspere voices the feelings of her people toward her during the best days of her reign, when, in the play "Henry VIII," he says:

> She shall be loved and fear'd: her own shall bless her;
> Her foes shake like a field of beaten corn,
> And hang their heads with sorrow: good grows with her:
> In her days every man shall eat in safety,
> Under his own vine, what he plants; and sing
> The merry songs of peace to all his neighbors.

Her speech to her soldiers when they were assembled for the battle with the Spanish Armada shows of what a royal spirit she was: "Let tyrants fear," she said. "I have always so behaved myself that, under God, I have placed my chiefest strength and safeguard in the loyal hearts and good will of my subjects, and therefore I am come amongst you, as you see, at this time, not for my recreation and disport, but being resolved in the midst and heat of battle to live or die amongst you all, to lay down for my God and my kingdom and my people, my honor and my blood, even in the dust. I know I have the body but of a weak and feeble woman, but I have the heart of a king, and of a king of England

too; and rather than any dishonor should grow by me, I myself will take up arms. I myself will be your general, judge, rewarder of every one of your virtues in the field."

Conclusion

At the time of Queen Elizabeth's death the eyes of all Europe were turning toward America. Every year a greater number of people made their way thither oversea, sometimes to escape religious persecution at home and make settlements in the new country, sometimes for the sake of adventure. Less than twenty years after the death of the queen two English colonies, Jamestown and Plymouth, had been established on North American shores. A Spanish colony had already grown up in Florida, and before long a Dutch one was settled in New York and a Swedish one in Delaware.

From these small and lonely outposts, scattered here and there in the vast American wilderness and added to by newcomers from Europe year by year, our great republic of the United States has grown. Its inhabitants, in the three centuries that have passed since the first colonists arrived, have increased in numbers from a few thousands to more than ninety millions, and thousands of cities and towns have grown up throughout its length and breadth. During that time, too, steamboats and locomotives, the telegraph, telephone, and ocean cable, electric motor cars, boats, flying machines, all sorts of electrical appliances, and an infinite variety of manufactures, made by complicated machinery, have all been invented and come into use. It would be a long story that should tell the wonders of the civilization of this great English-speaking country, which was first settled by the English in 1607, made itself independent of England in 1776, and in the century and a half since then has taken its place among the chief nations of the

world; and yet in which so much of old England has remained that the hope of King George III, when he acknowledged the independence of the American colonies before the English Parliament, has been fulfilled, — the hope that "religion, language, interest, and affection might prove a bond of permanent union between the two countries."

Questions. **1.** How long after Elizabeth's death was Jamestown founded? **2.** How many years elapsed before the first English settlement was made in New England? **3.** Which countries took the lead in explorations and which has now the greatest colonies? **4.** Where is Guinea? **5.** Do we prevent foreigners from sending their goods to this country free of duty? **6.** What is "piracy"? **7.** Does it seem to you that many modern comforts were introduced in the time of Elizabeth? **8.** Do you think that theaters are good things? **9.** What important places do you know of that are not marked on the map of the world opposite page 379.

References. CHEYNEY. Readings in English History, pp. 394–401 (voyages of Frobisher and Drake); pp. 168–171 (old Irish stories); pp. 650–651 (the union of England and Ireland). COLBY. Selections from the Sources of English History, pp. 171–174 (the colony of Virginia). KENDALL. Source Book of English History, pp. 201–206 (Elizabethan homes). HIGGINSON. Young Folks' Book of American Explorers, pp. 167–174 (Sir Humphrey Gilbert); pp. 176–200 (colonies in Virginia). Old South Leaflets, Vol. V, p. 313 (Sir Francis Drake on the coast of California); Vol. V, p. 333 (Frobisher's first voyage); Vol. V, p. 349 (Sir Humphrey Gilbert's expedition to Newfoundland); Vol. V, p. 381 (Raleigh's first Roanoke colony); Vol. V, p. 465 (England's title to North America; written for Queen Elizabeth).

INDEX

Abbeys, 80 (note). *See also* Monasteries
Abbot, 80 (note)
Acre, 151
Acropolis, 38–39
Act of Supremacy, 337
Adrianople, battle of, 65
Agincourt, battle of, 241
Agrigentum, 34
Alabama, 314
Alaric, the Goth, 65–66
Alfred the Great, life in times of, 86–90, 108; fights with Danes, 91; love of learning, 92–93; the "Anglo-Saxon Chronicle" begun by, 93–94; death of, 95
Alva, Duke of, 367–368
America, discovery of, 281; naming of, 313; colonies in, 390
Amsterdam, 367
Angevin kings, 131 (note)
Angles, 61, 69, 71, 77
"Anglo-Saxon Chronicle," 93, 107, 121
Anjou, 131, 162
Anne Boleyn, 342
Antwerp, 367
Archbishops, 193, 195
Arcite, in The Knight's Tale, 266–270
Arizona, 316
Arkansas, 314
Armada, the Invincible, 370–372
Arthur, King, and the Round Table, 69–70
Arthur, Prince, and King John, 160
Ascham, Roger, 348, 357
Asser, 93–94
Augustine, 76–79
Augustus Cæsar (Octavius), 32–33
Aztecs, 307; civilization of, 310–311

Bacon, Roger, 213
Bacon, Sir Francis, 389
Ball, John, 251–252
Bannockburn, battle of, 229
Bayeux tapestry, 116
Bede, 78–79, 81–82, 90, 282
Bertha, Queen, 77
Bishops, 75; in England, 194–195
Black Death, 246–247, 257
Black Friars, *see* Dominicans
Black Prince, 232; in battle of Crécy, 233–235; in battle of Poitiers, 238–240, 257
Blondel, 154
Boadicea, 45
British Isles, 8
Britons (early), habits of, 16–17; religion of, 17–18; and Cæsar, 19–21
Bronze, first use of, 15
Bruce, Robert, 229
Bruges, 367
Brunanburh, battle of, 108
Brussels, 367
Buffalo, American, first mention of, 316

Cabot, John, 283–284, 375
Cædmon, 83–84
Cæsar, Julius, invades Britain, 19–21; in Gaul, 30; assassination of, 31; and the Germans, 61
Calais, 232; siege of, 236–238, 245, 353
Calicut, 294, 296
California, 318, 381
Cannons, 273
Canterbury, in Anglo-Saxon times, 77; archbishop of, 162, 193–194; death of Thomas à Becket in cathedral of, 140
"Canterbury Tales," 260–262; characters of, 262–264; Knight's Tale in, 266–270; printed by Caxton, 276
Canute, 109–110, 112
Caractacus, 45–46
Carnarvon Castle, 228
Carthage, 25–28

Castles, in the time of William the Conqueror, 118–119; in the thirteenth century, 184–185; decay of, 274
Cathay (China), 289
Cathedrals, 196–201
Catherine of Aragon, 322–329, 334–335, 337, 342
Caxton, William, 274–275
Cecil, Sir William (Lord Burleigh), 358
Charles V, 298, 329, 333, 338, 350, 365
Chaucer, Geoffrey, 257–259; his use of English, 260–261
Chevalier Bayard, 331
China (Cathay) described by Marco Polo, 289
Chivalry, 191
Christianity, beginnings of, 73–75
Church, Roman, organization of, 75; in feudal times, 129; and criminals, 135; power of, 192; wealth of, 193; in England, 193–195; learning of, 193; in time of Henry VIII, 337, 341–342; in time of Edward VI, 346–347; in time of Mary Tudor, 349–350; in time of Elizabeth, 359–360
Cipangu (Japan), 290, 375
Claudius, Emperor, 44
Cloisters, 204
Coat of arms, 158
Colosseum, 51
Columbus, 279–280; voyages and discoveries of, 280–282
Constantine, Emperor, 67, 75–76
Constantinople, founded, 66–67, 75; visited by Crusaders, 146–147; captured by Turks, 279
Constitutions of Clarendon, 136
Conway Castle, 228
Copenhagen, 99
Corinth, 36
Coronado, 314–317
Cortes, Hernando, 306–309; and Montezuma, 310–312; takes City of Mexico, 312
Cranmer, Archbishop, 346, 352
Crécy, battle of, 233–235
Cromwell, Thomas, 336, 340
Crossbows, 240, 273
Crusades, First Crusade, 145–147; Third Crusade, 149–153; effects of, 155–156
Curfew, 122
Cyprus, 151

Da Gama, finds way to India by sea, 293–294
Danes (Vikings), 90–91, 96, 108
Dauphin, 241 (note)
Declaration of Independence, 2
Denmark, 99
De Soto, Ferdinand, 314
Diaz, Bernal, with Cortes, 306
Diaz, discoverer of the Cape of Good Hope, 292
Dominican Friars (Black Friars), 212
Doomsday Book, 120
Drake, Sir Francis, 369, 370, 372, 374, 379–381
Druids, 18

Edward the Confessor, 112
Edward I, 227; conquers Wales, 227–228; makes war on Scotland, 229; and Parliament, 230
Edward III and the Hundred Years' War, 230–238
Edward VI, 342, 343–347, 384
Elizabeth, 342, 344; described, 355–357; education of, 357–358; and Protestantism, 359; and Mary Stuart, 362–363; and the Netherlands, 368; and Ireland, 384; end of reign, 389
Elizabethan Age, 385–386
Emelie, in The Knight's Tale, 266–270
England, size of, 8; climate of, 8; appearance of, 9–11; derivation of name, 71
Ethelbert, King of Kent, 77
Excommunication, 138

Fairs, 223–225
Ferdinand of Spain, 280–282, 295, 298, 322, 329
Feudal aids, 129
Feudalism, 127–130
Fief, 127
Field of the Cloth of Gold, 326, 331–333
Fist hatchets of Stone-Age Men, 13
Flanders, 231–232; weavers of, 276

Florida, 314, 378, 390
Fra Angelico, 213
France, derivation of name, 67
Francis I, 329–331, 332–333
Franciscans (Gray Friars), 212
Frederick Barbarossa, 150
French language, in England, 126, 188, 260
Friars (mendicant), 210–212; Dominican, 212; Franciscan, 212
Frobisher, 371, 374
Froissart, Sir John, 232, 251, 256, 273

Gargoyles, 201
Gaul, 19; called Frankland, 67
Genoa, 276, 279, 297
Georgia, 314
Germans (early), described, 61–63; make their way into the Roman Empire, 64–65; set up kingdoms in Roman provinces, 67; in England, 69–71
Germany, 274, 341, 368
Ghent, 367
Gilbert, Sir Humphrey, 374, 383
Godfrey of Bouillon, 146
Godwin, 112
Golden Hind, 380, 381
Good Hope, Cape of, 292, 293, 305
Gothic architecture, 200
Goths, 61, 65, 70
Grand Cañon, 317
Gray Friars, *see* Franciscans
Great Council, *see* Parliament and Witenagemot
Greece made a Roman province, 34
Greek columns, styles of, 38, 39
Greeks, influence of, upon the Romans, 36–37; public buildings of, 37–40; alphabet of, 41; civilization of, 42
Greenland, 106
Gregory the Great, 76
Guienne, 131, 162, 231
Guilds, 218–220
Guinea, 377; gulf of, 293
Gunpowder, early use of, 272–273
Gutenberg, 274

Haarlem, 367
Hadrian, wall of, 49
Haiti, 376 (note)
Hall, *see* Manor house
Hampton Court, 325–326
Hannibal, 26–27
Harold, 113–114
Hastings, battle of, 114
Hawking, 188
Hawkins, Sir John, 371, 374, 376
Hengist and Horsa, 70
Henry II, 131–132; law reforms of, 138; and Thomas à Becket, 136; death of, 141; and Ireland, 383
Henry V, 241
Henry VI, 241
Henry VII, 283–284, 319
Henry VIII, 319–321; and the Church, 335–337; suppresses the monasteries, 339–341; and Protestantism, 341–342; and Ireland, 384; death of, 342
Henry the Navigator, 291–292
Heretics, 353–354
Hispaniola, 376, 377 (note)
Holland, 274. *See also* Netherlands
Holy Land, 143
Homage, 127
Hospitalers, 148
Huguenots, 372
Hundred Years' War, beginning of, 233; end of, 244
Huns, 65

Ice Age, 13–14
Iceland, 106
Immigrants, first arrival in America, 1–4; arrival of, in modern times, 4–6
Imperator, 29, 32
India, 281, 285, 290, 383
Indians, 1, 281
Innocent III, and King John, 162–166; and the friars, 210–212
Interdict, 163–164
Ireland, 8, 383–384
Iron, use of, 15
Isabella, 280–282, 295, 298, 322, 329

Jamestown, 1, 390
Jane Grey, 347, 348, 351
Jane Seymour, 342
Japan, 285, 290
Java, 290

Jerusalem captured, 147
Jews, 166–167
Joan of Arc, 241–244
John, king of England, 160; loses French possessions, 162; and Innocent III, 162–166; and the Great Charter, 169
Jonson, Ben, 389
Jury, trial by, 134
Jutes, 69

Kenilworth, 386
Kent, 77
Knights, 128, 156; training of, 156–157; armor of, 157–158, 189–191
Knights' Tale, 266–270
Knights Templars, 148
Kublai Khan, 287

Labor troubles, in England, 248; statutes in regard to, 250
Ladrones, 302
Langton, Stephen, 163, 168
Latimer, 352
Latin language, use of, 82, 92, 201
Leyden, 367
Llewellyn, 228
London, 86, 214
Long bows, 239–240, 273
Luther, Martin, 341, 367

Magellan, Ferdinand, 298–301; discovers the straits, 301; sails over the Pacific, 302; death of, 303, 380
Magellan, straits of, 301, 302, 380
Magna Charta, winning of, 167–169; articles of, 169–170
Maid of Orleans, *see* Joan of Arc
Maine, 162
Malta, 148
Manners in the Middle Ages, 185–187
Manor (vill), 174–176
Manor court, 179
Manor house, 175
Manuscript books, 206
Markets, 223
Mary Tudor, queen of England, 331, 342, 343, 348; description of, 349; marriage of, 350–351; and the Protestants, 352–353, 369; and Ireland, 384
Mass, 346
Melinde, 293
Merchants of the Middle Ages, 216–217; apprentices of, 217–218
Messina, 151
Mexico, 307
Mexico City, 309; fall of, 312
Miracle plays, 221–222, 387
Missions, California, 318
Mississippi, 314
Mississippi River, 314
Mohammedans, 144
Moluccas, *see* Spice Islands
Monasteries, founding of, 79, 129; description of, 201–208; suppression of, 339–341
Monks, life of, 207–208
Montezuma, 307–312
More, Sir Thomas, 322, 326, 337–338

New Forest, 122
New Mexico, 316
"New World" (America), 314, 369, 376
Nebraska, 316
Netherlands, 365, 366–367; revolt of, 369
Newfoundland, 383
Norman architecture, 200
Normandy, 111, 162
Normans, in France, 111; in England, 125–127
North Carolina, 314
Northmen, *see* Vikings
Northumberland, Duke of, 347, 348
Northumbria, 77
Norway, 99

Octavius, 32
Oklahoma, 314
Ordeals, 134
Orleans, 243
Outlaws, 181

Pacific Ocean, 302, 379
Page, training of, 156
Palamon, in The Knight's Tale, 266–270
Parliament, 123, 230
Parthenon, 39
Patagonia, 300

Pelican, 380
Peru, 379
Peter the Hermit, 144–145
Philip Augustus, 150–153, 160–161, 165
Philip II of Spain, 350, 353, 361, 365–366, 357, 369
Philippa, wife of Chaucer, 259
Philippa, wife of Edward III, 232, 237–238
Philippine Islands, 302
Picts, 69
"Pie-powder" court, 225
Pigafetta, 299, 303
Plantagenet kings, 131 (note)
Plymouth, America, 390
Plymouth, England, 371, 376
Poitiers, battle of, 238–240
Poitou, 162
Polo, Marco, 286–289, 291, 375
Pope, 75; and William the Conqueror, 114; head of English Church, 193; and Henry VIII, 335–337; and Mary, 350; and Elizabeth, 359
Portugal, 296, 306
Potato, introduction of, 382
Priests, 75; in England, 195
Printing, invention of, 274–276
Protestantism, 341; in Edward VI's reign, 346–347; in Mary's reign, 350–351; in Elizabeth's reign, 359–360, 372, 389
Puritans, 360
Pytheas, 16

Quadrangle, 203–204

Raleigh, Sir Walter, 374, 382
Refectory, 204
Revolutionary War, 2
Richard I (the Lion-Hearted), 142; as a Crusader, 150–153; returns from the Crusades, 154
Richard II, 252–253
Ridley, 352
Robin Hood, 181 (note)
Rolf (Rollo), 111
Roman amphitheaters, 50–51
Roman aqueducts, 49–50
Roman army, 29
Roman books, 57–58
Roman Empire, established, 32; two capitals of, 66–67; break-up of, 67
Roman government in Britain, 47
Roman houses, 52–54
Roman language and laws, remains of, 68–69
Roman remains in Britain, 48–49, 54–56
Roman "triumph," 29–30
Romanizing of Britain, 58–60
Romans, character of, 21–22; early life of, 23–24
Rome, beginnings of, 22–23; legends of, 23; early government of, 28–29; provinces of, 28; conquers Greece, 34; conquers Britain, 44–45
Roper, 326
Rotterdam, 367
Runes, 100
Runnymede, 169

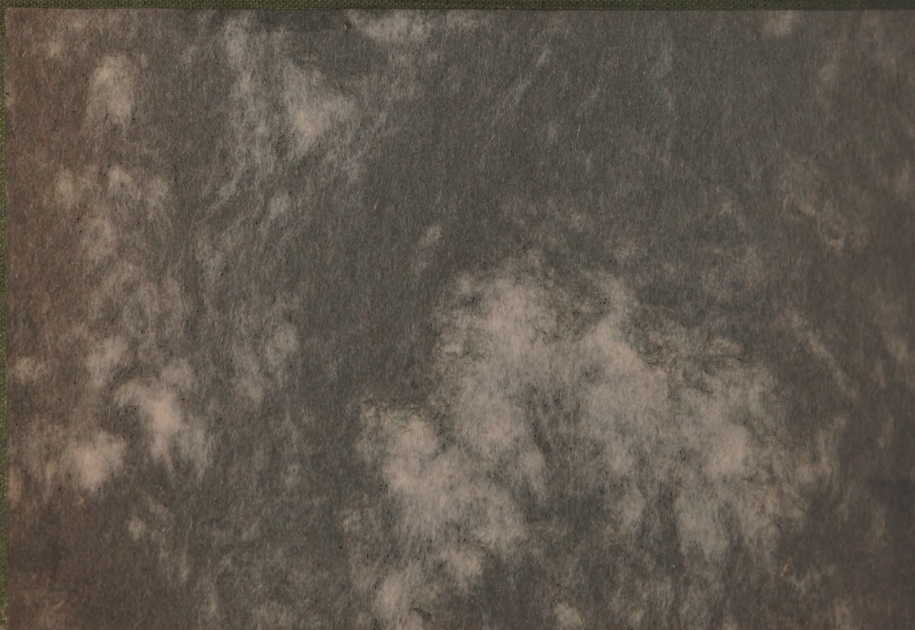
Sagas, 101–102
St. Anthony, 79
St. Benedict, 79; rule of, 81, 208
St. Dominic, 212
St. Francis of Assisi, 209–212
St. Sophia, 75
St. Thomas, 340. *See also* Thomas à Becket
Saladin, 149
Saladin tax, 150
Salic law, 231
Saracens, 149
Saxons, 61, 69, 71
Scotland, 8, 229
Scots, 69
Scriptorium, 204–205
Serfs (villeins), 176–179; life of, 179–182
Seville, 300, 305
Shakspere, 388
Sicily, 25, 151
Sidney, Sir Philip, 368, 389
Skald, 104
Slave trade, 376–377, 378–379
South Carolina, 314
South Sea, 379
Spain, 306, 317, 374–375
Spanish Main, 380 (note)
Spenser, Edmund, 389
Spice Islands (Moluccas), 286, 305, 383
Spices, 277–278

Squire, training of, 156–157
Star Chamber, 325 (note)
Stone Age, 12–14; remains of, 15
Stone of Scone, 229
Stonehenge, 14
Sweden, 99
Syracuse, 34

Tabard, 158
Tabard Inn, 265
Tacitus, 62
Tennessee, 314
Texas, 314
Thirty-nine Articles, 347
Thomas à Becket, 133; becomes archbishop, 135; martyrdom of, 139–140, 262
Tobacco, 378, 382
Touraine, 162
Tournaments, 189–190
Towns in England in the Middle Ages, 214–215; appearance of, 215–216; importance of, 226, 276
Troubadours, 187
Truce of God, 130

United States, republic of, established, 2; immigrants to, 2–4; resemblance to England, 6–7; growth of, 390
Urban II, 144
"Utopia," 326–327

Vassals, 127
Venice, 277, 279, 297; ambassadors from, 344
Vespucci, Amerigo, 313
Victoria, Magellan's ship, 305
Vikings (Danes, or Northmen), 96; invade England, 90–91, 107–109; invade France, 97; relics of, 99–100; ships and voyages of, 105–106; and Iceland, 106; and Greenland, 106; and America, 106
Vill, *see* Manor
Villeins, *see* Serfs
Virginia, 382

Wales, 8, 71, 227–228
Wales, Prince of, 228 (note)
Wallace, William, 229
Wat Tyler, 252–254
West Indies, 375–376
Whitby Abbey, 83
William the Conqueror, 111; invades England, 114; government of, 118–120; character of, 124; death of, 125
William the Silent, Prince of Orange, 368
Witenagemot, 116, 123
Wolsey, Cardinal, 323–325; diplomacy of, 331; death of, 334
Wycliffe, John, 254–255, 257

York, 194, 214